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THE JOURNAL OF THE MOSCOW Patriarchate



ST. MIKHAIL,
METROPOLITAN OF KIEV

Icon by M. V. Nesterov
from the St. Olga Side-Chapel
of the St. Vladimir Cathedral in Kiev

The first Primate of the Russian Orthodox Church, Metropolitan St. Mikhail was sent to Chersonese by Patriarch Nicholas Chrysostom of Constantinople. The Grand Duke St. Vladimir was in Chersonese at the time after having been baptised there. Metropolitan St. Mikhail accompanied him to Chersonese. In the words of the chronicler, St. Michael was "wise and quiet, although strict if need be; he introduced the Christian faith in Chersonese and set up the first schools". He died in the year 992. His feast days are September 30/October 13 and June 15/28.

St. Mikhail is depicted on the icon praying on the right bank of the Dnieper on the spot where previously stood the statue of the pagan deity Perun which was cast down by him.

1986 THE JOURNAL OF THE MOSCOW PATRIARCHATE

ЖУРНАЛ МОСКОВСКОЙ ПЯТРИАРХИИ

No. 10

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DEMISE OF HIS BEATITUDE NICHOLAS VI, POPE AND PATRIARCH OF ALEXANDRIA AND ALL AFRICA

To His Holiness DIMITRIOS I,
Archbishop of Constantinople the New Rome and Ecumenical Patriarch
Istanbul, Turkey

It is with deep sorrow that we inform Your Holiness that his Beatitude Nicholas VI, Pope and Patriarch of Alexandria and All Africa, our most beloved brother and friend of the Russian Orthodox Church, a recognized guardian of Holy Orthodoxy, a well-known advocate of Christian unity and a champion of lasting and just peace on Earth, died in the Lord at 9.25 a. m. on July 10, 1986, in Moscow.

Expressing deep sorrow of the whole Plenitude of the Russian Orthodox Church and sincere condolences to all those who knew and loved the deceased, we offer up our ardent prayers to the Lord for the repose of his soul in the mansions of the saints and the righteous. Eternal Memory to him.

With love in the Lord,

PIMEN, Patriarch of Moscow and All Russia

July 10, 1986
Moscow

Telegrams informing of the demise of His Beatitude Nicholas VI, Pope and Patriarch of Alexandria and All Africa, were sent to all Primates of the Local Orthodox Churches.

To the Holy Synod of the Alexandrian Orthodox Church

Alexandria, Egypt

On behalf of the Plenitude of the Russian Orthodox Church, I express deep condolences to the hierarchs, clergy and the flock of the Holy Alexandrian Orthodox Church on the demise of its Primate, His Beatitude Nicholas VI, Pope and Patriarch of Alexandria and All Africa, our most beloved brother, great and sincere friend of our Church, a guardian of Holy Orthodoxy, a well-known advocate of Christian unity and a zealous champion of lasting and just peace on Earth. Expressing our deep sorrow over this heavy loss suffered by the fraternal Alexandrian Church, we beseech the Lord of life and death to rest the soul of His faithful servant in the mansions of the saints and the righteous. Eternal Memory to him.

PIMEN, Patriarch of Moscow and All Russia

July 10, 1986
Moscow

To All Hierarchs of the Russian Orthodox Church

We inform you with deep sorrow that His Beatitude Nicholas VI, Pope and Patriarch of Alexandria and All Africa, passed away in Moscow on July 10, after the infarction.

We pray for the deceased and ask for your holy prayers for the repose of the soul of the newly-deceased in the mansions of the righteous.

July 10, 1986
Moscow

*FILARET, Metropolitan of Minsk and Byelorussia,
Head of the Department of External Church
Relations of the Moscow Patriarchate*

* * *

His Beatitude Nicholas VI, Pope and Patriarch of Alexandria and All Africa, arrived in the Soviet Union on May 29, 1986, at the invitation of the Russian Orthodox Church to participate in the celebration of the 30th anniversary of the Alexandrian Metochion in Odessa, and also to consult medical specialists in connection with his eye-disease. During his stay in Moscow he had a cerebral thrombosis and was put to the clinical hospital named after S. P. Botkin in Moscow. After several days his illness was aggravated by the infarction which was the direct cause of his death. The Primate of the Alexandrian Orthodox Church was 71.

**To His Excellency Mr. SALAH EL-DIN HASAN BASSUOUNI,
Ambassador Extraordinary and Plenipotentiary
of the Arab Republic of Egypt to the USSR**

Your Excellency,

I express sincere condolences and heartfelt sympathy to Your Excellency on the demise of His Beatitude Nicholas VI, Pope and Patriarch of Alexandria and All Africa.

The deceased in the Lord Patriarch Nicholas was an eminent hierarch in the Orthodox world, a faithful friend of the Russian Orthodox Church, a persistent champion of Christian unity and peace among all nations.

We pray to the Almighty Lord for the repose of the soul of the newly-deceased in the mansions of the righteous.

Respectfully,

July 10, 1986
Moscow

*FILARET, Metropolitan of Minsk and Byelorussia,
Head of the Department of External Church
Relations of the Moscow Patriarchate*

**To His Excellency IOANNIS GRIGORIADIS,
Ambassador Extraordinary and Plenipotentiary of
the Republic of Greece to the USSR**

Your Excellency,

I express sincere condolences and heartfelt sympathy to Your Excellency on the demise of His Beatitude Nicholas VI, Pope and Patriarch of Alexandria and All Africa.

The deceased in the Lord Patriarch Nicholas was an eminent hierarch in the Orthodox world, a faithful friend of the Russian Orthodox Church, a persistent champion of Christian unity and peace among all nations.

We pray to the Almighty Lord for the repose of the soul of the newly-deceased in the mansions of the righteous.

Respectfully,

July 10, 1986,
Moscow

*FILARET, Metropolitan of Minsk and Byelorussia,
Head of the Department of External Church
Relations of the Moscow Patriarchate*

* * *

The coffin with the body of the deceased Primate of the Alexandrian Church was brought from Moscow to Cairo. He was buried on July 17 at the Monastery of St. George the Great Martyr, in the Old Cairo.

**CONGRATULATORY TELEGRAMS
TO PRIMATES OF THE ORTHODOX CHURCHES**

To His Holiness Patriarch GERMAN of Serbia

Belgrade, Yugoslavia

Cordially greeting Your Holiness on the 35th anniversary of your arch-pastorship received through Divine grace. May our Lord and Chief Shepherd Jesus Christ strengthen you in your Primatial ministry for the good of His Holy Church.

With brotherly love in Christ,

PIMEN, Patriarch of Moscow and All Russia

July 11, 1986

To His Holiness Patriarch MAKSIM of Bulgaria

I wholeheartedly greet Your Holiness on the 15th anniversary of your enthronement in the Bulgarian Patriarchal See. I prayerfully wish your beloved Holiness the almighty help of God in your Primatial ministry for the good of the Holy Bulgarian Church and the whole of Orthodoxy.

With brotherly love in Christ,

PIMEN, Patriarch of Moscow and All Russia

July 11, 1986

* * *

Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations of the Moscow Patriarchate, also congratulated His Holiness Patriarch German of the Serbian Orthodox Church, and His Holiness Patriarch Maksim of the Bulgarian Orthodox Church.

On the Appointment of the Head of the Department of Foreign Relations of the Romanian Patriarchate

To Bishop NIFON of Ploesti

Bucharest, Romania

I would like to express to Your Grace my heartfelt congratulations on your episcopal consecration, and I wish you, in the responsible post of the Head of the Department of Foreign Relations of the Romanian Patriarchate, every success and Divine assistance of the Chief Shepherd, Our Lord Jesus Christ, in your labours for the good of the Holy Romanian Church, for the development and further strengthening of fraternal inter-Church ties in the Orthodox world and for the promotion of cooperation in peaceful and ecumenical fields in the interests of Christian unity and for the triumph of peace and justice on Earth.

With fraternal love in the Risen Christ,

*FILARET, Metropolitan of Minsk and Byelorussia,
Head of the Department of External Church Relations of
the Moscow Patriarchate*

June 5, 1986

Election of the Old Believers' Archbishop of Moscow and All Russia

To The Holy Council of the Old Believers Church of the Belokrinitsa Communion

Cordially greeting the participants in the Holy Council of the Old Believers Church. Wishing success in solution of urgent matters of your Ancient Orthodox Church and in the election of its worthy Primate.

With fraternal love in Christ,

PIMEN, Patriarch of Moscow and All Russia

June 30, 1986

To the Holy Council of the Old Believers Church

On behalf of the Department of External Church Relations of the Moscow Patriarchate and on my own behalf I cordially greet you all who gathered at the Holy Council of the Old Believers Church in order to elect a worthy helmsman of your Church and to solve urgent matters of your church life. May the work of your Council be blessed and may it be a contribution to the development of brotherly love in the inter-Christian field—in the social-church and in peace ministry to the neighbour.

With heartfelt love in the Lord,

*FILARET, Metropolitan of Minsk and Byelorussia,
Head of the Department of External Church
Relations of the Moscow Patriarchate*

June 30, 1986

To His Holiness Patriarch PIMEN of Moscow and All Russia

Your Holiness, I express our sincere gratitude for your greetings and wishes of successful work to the Holy Council of our Old Believers Church. I have an honour to inform you that on July 6, 1986, there took place an enthronement of Archbishop Alimpiy of Moscow and All Russia.

With love in Christ Jesus,

EVTIKHIY, Bishop of Kiev and Vinnitsa, Chairman of the Council
July 7, 1986

**To His Eminence Metropolitan FILARET of Minsk and Byelorussia,
Head of the Department of External Church Relations
of the Moscow Patriarchate**

Your Eminence, please accept our sincere gratitude for your warm greetings and good wishes to the Holy Council of our Old Believers Church. May we inform Your Eminence as Head of the Department of External Church Relations that on July 6, 1986, Archbishop Alimpiy of Moscow and All Russia was enthroned at the Cathedral Church of the Protecting Veil of the Mother of God after the election at the Holy Council.

Wishing you success in your manifold and successful activities for the good of peace and flourishing of the faith of Christ, with fraternal love in Christ Jesus,

EVTIKHIY, Bishop of Kiev and Vinnitsa, Chairman of the Council
July 7, 1986

**To the Most Rev. ALIMPIY,
Archbishop of Moscow and All Russia**

Cordially greeting Your Eminence with election to the first hierachal see of the Archbishop of Moscow and All Russia and with your enthronement. The Divine Grace which always healeth that which is infirm and completeth that which is wanting may always accompany you in your care for your flock.

With fraternal love in the Lord,

PIMEN, Patriarch of Moscow and All Russia

July 16, 1986

**To the Most Rev. ALIMPIY,
Archbishop of Moscow and All Russia**

Your Eminence, accept sincere congratulations on your election by the Holy Council as Archbishop of Moscow and All Russia and your enthronement. I wish you the almighty help of God in your care for your flock and fruitful success in social work for the good of our Motherland and preservation of peace on Earth.

*FILARET, Metropolitan of Minsk and Byelorussia,
Head of the Department of External Church
Relations of the Moscow Patriarchate*

July 16, 1986

**To His Holiness Patriarch PIMEN
of Moscow and All Russia**

Expressing sincere gratitude to Your Holiness for cordial congratulations on the occasion of our enthronization, I wish Your Holiness well-being and beneficent help in your primatial labours.

With love in Christ Jesus,

ALIMPIY, Old Believers' Archbishop of Moscow and All Russia

July 19, 1986

To Metropolitan FILARET of Minsk and Byelorussia,
Head of the Department of External Church Relations
of the Moscow Patriarchate

Your Eminence, please accept cordial gratitude for warm greetings and wishes on the occasion of our enthronement. I wholeheartedly wish Your Eminence good health and even more success in your manifold activities for the good of the Christian Church and all humanity.

With sincere love in Christ Jesus,

ALIMPIY, Old Believers' Archbishop of Moscow and All Russia

July 19, 1986

Patriarchal Award

By an ukaze of June 25, 1986, His Holiness Patriarch Pimen of Moscow and All Russia granted Hegumenia Magdalina, Mother Superior of the Trinity-St. Sergiy Convent in Riga, the right to wear an ornamented cross in recognition of her zealous labours and on the occasion of her 65th birthday.

Award of the Soviet Afro-Asian Solidarity Committee to Metropolitan YUVENALIY of Krutitsy and Kolomna

On August 7, 1986, Assistant Chairman of the Soviet Committee of Afro-Asian Solidarity, E. A. Sorokin, Merited Cultural Worker of the RSFSR, presented to Metropolitan Yuvenaliy of Krutitsy and Kolomna at his Eminence's residence in the Novodevichy Convent an Honorary Citation and Medal of the Presidium of the Soviet Afro-Asian Solidarity Committee. The award was in recognition of his active involvement in the Afro-Asian solidarity movement and on the occasion of his 50th birthday.

Chronicle

On June 4, 1986, Metropolitan Aleksiy of Tallinn and Estonia, Chancellor of the Moscow Patriarchate, received at the Chancellery Metropolitan Pankratiy of Stara Zagora (Bulgarian Patriarchate) and a senior official of the Committee for Religious Affairs of the Bulgarian People's Republic, Khristo Marinchev.

The meeting was attended by Archimandrite Kirill, Representative of the Bulgarian Patriarch to the Patriarch of Moscow and All Russia.

After a business talk, Metropolitan Aleksiy gave a reception in honour of Metropolitan Pankratiy at his Moscow residence.

On July 3, 1986, Metropolitan Aleksiy of Tallinn and Estonia gave a reception at his Moscow residence in honour of Bishop Chrysostomos of Dodona (Orthodox Church of Greece).

Among the guests were Archimandrite Theodoros, the Exarch of the Patriarch of Alexandria to the Patriarch of Moscow and All Russia, who accompanied Bishop Chrysostomos, and Archimandrite Feoktist.

The 29th General Assembly of the World Student Christian Federation (WSCF) was held Oaxtepec, Mexico, from March 12 to 24, 1986. Gathered at the assembly were over 250 young men and women who represented the student Christian movements on all continents. Its theme was: "So That They Might Have Life in All Plenitude. Our Loyalty to Peace with Justice". The assembly elected Bishop Paulose Mar Paulose (India) the WSCF president, and the Rev. Mariano Quintero (Cuba) and Christine Ledger (Australia) — secretaries of the WSCF. A special session of the assembly was dedicated to the 90th anniversary in 1985 of the WSCF. A programme of the WSCF activities for the period till the next assembly was adopted. Participating in the assembly as an observer from the Russian Orthodox Church was A. P. Karpenko, a student of the Moscow Theological Academy.

In preparation for the Christian-Muslim dialogue in Poland. On June 24, 1986, a meeting preparation for the Christian-Muslim dialogue in Poland was held in Warsaw (PPR). The idea

old it had been put forward by the Christian Social Association in Poland. Participating in the preparatory meeting was Archpriest Georgiy Goncharov, Representative of the Russian Orthodox Church at the Christian Peace Conference in Prague.

Ambassador of Greece pays a visit. On July 5, 1986, Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations, received in his residence in Chernigov Bor the Ambassador of the Republic of Greece to the USSR, Ioannis Grigoriadis, and the Second Secretary of the Embassy, P. Anninos Labalieratos, who accompanied him. The ambassador asked Metropolitan Filaret to convey cordial gratitude to His Holiness Patriarch Pimen and all those who showed consideration for the late Pope and Patriarch of Alexandria and All Africa, His Beatitude Nicholas VI. Metropolitan Filaret discussed with the ambassador some details of a forthcoming pilgrimage to the Holy Mount.

The 13th Symposium "Christians and Marxists in Dialogue on Peace", sponsored by the University Centre of Peace Problems (Vienna), International Peace Institute (Vienna) and the Institute for Peace and Understanding (Rosemont, USA), took place in Klosterneuburg, Austria, on June 4-7, 1986. The theme was: "Problems of the Militarization of Space from the Perspective of Different Worldviews". Participating in the symposium were 23 representatives from Western Europe, 11 from Eastern Europe, and 9 from the USA and Canada. The delegation from the USSR included Archpriest Prof. Nikolai Gundyaev, rector of the Leningrad theological schools.

A Consultation in Preparation for the World Day of Prayer for Peace was held in Geneva on June 11, 1986, at the Cenacle Catholic Communi-

ty. The World Day of Prayer for Peace is planned for October 27, 1986, in Assisi, Italy, on the initiative of Pope John Paul II. The consultation which was chaired by Mons. Basil Meeking, Assistant Secretary of the Secretariat for Promoting Christian Unity, brought together representatives of Roman Catholic, Constantinople and Russian Orthodox Churches, of some confessional families, and the World Council of Churches. Bishop Sergiy of Solnechnogorsk, Representative of the Russian Orthodox Church to the World Council of Churches was among them.

Talk with the Rev. Edward Geiger. On June 24, 1986, Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations, received the Rev. Edward Geiger of the United Church of Christ from Philadelphia, USA, and his wife. Edward Geiger arrived in the USSR with a delegation which came to establish the relations of twin-cities between Philadelphia and Leningrad. As executive director of the Christian Council of Philadelphia he expressed the desire that Philadelphia and Leningrad become twin-cities in Church matters too.

Reception at the French Embassy. On July 14, 1986, Ambassador of the Republic of France to the USSR, H. E. Ives Pagniez, gave a reception on the occasion of the National Day. Among those present were Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations of the Moscow Patriarchate, Archbishop Pitirim of Volokolamsk, Head of the Publishing Department of the Moscow Patriarchate, Prof. D. M. Shakhovskoi, Secretary of the West European Exarchate, I. M. Levandovsky, Warden of the Three Holy Hierarchs Podvorie Church in Paris and Secretary of the Union of Orthodox Parishes of the Moscow Patriarchate in France, and L. G. Levandovskaya, director of educational work with children at the exarchate.

CHURCH LIFE

CELEBRATIONS TO MARK THE 76th BIRTHDAY OF HIS HOLINESS PATRIARCH PIMEN

Congratulatory Address to His Holiness Patriarch PIMEN

delivered by Metropolitan FILARET of Minsk and Byelorussia, Head of the Department of External Church Relations, on behalf of the Russian Orthodox Church at a festal reception in the Patriarchal Chambers of the Trinity-St. Sergiy Lavra, July 23, 1986

Your Holiness, our dear First Bishop and Father,

Permit me, on behalf of the Holy Synod and the Plenitude of the Russian Orthodox Church, and also from the guests who are present here, to convey to you, Your Holiness, with filial love our cordial good wishes on your birthday and wish you to remain for many more years upon the throne of the Patriarchs of Moscow to the glory of God, to the joy of our faithful and for the good of our dear Motherland.

On June 2 it was 15 years of the historic day when the Local Council of the Russian Orthodox Church unanimously elected Your Holiness the Patriarch of Moscow and All Russia. Since that time you, Your Holiness, have been daily and with great zeal taking care of the good estate of our Church and exerting every effort to promote the interests of Holy Orthodoxy in general. In these strenuous primatial labours you have distinguished yourself as a recognized spiritual mentor of the flock of all Russia, a champion of fraternal unity of the Local Orthodox Churches and an architect of pan-Christian unity, a vigorous champion of peace and justice for all men. And we, your humble obedientiaries, ceaselessly thank the Creator for His Grace-filled Providence through which He made you the Primate of our Russian Orthodox Mother Church.

Your God-protected flock cherishes an ardent affection for you, considering you a zealous guardian of the glory of Christ and a grace-giving builder of Divine Mysteries, a wise preacher and solicitous leader of the pastors of the Church and of the spiritual flock entrusted to their care.

Nor can one pass in silence the fact that you, Your Holiness, have distinguished yourself as a great patriot of the Russian land. Under your immediate direction our Church people are vigorously sharing in the efforts and labours of their fellow countrymen to achieve further acceleration of progress in all areas of life of our society, to raise the well-being of its citizens.

The world knows you as a selfless peacemaker who is tirelessly raising his voice in defence of peace and the sacred gift of life, and this finds understanding and support on the part of believers and all men of good will. Among the typical examples of your peacemaking initiatives over the past six months were the Appeal of February 11, 1986, adopted on your initiative, of the Heads of Churches and Religious Associations in the USSR to All Believers in the World urging them to support the stage-by-stage programme of ridding the Earth of the blight of nuclear weapons by the year 2000 as formulated in the statement of the Soviet leader Mikhail Sergeyevich Gorbachev of January 15, 1986; your Message of February 19, 1986, to the Primates of Orthodox Churches, Heads of the Roman Catholic Church, the Church of England and the WCC General Secretary in sup-

port of the above-mentioned statement, which you described as a tangible result and concretization of the Geneva accords, as an expression of the peaceful aspirations of all our people; the Round Table Conference of religious workers and scientific experts, successfully held in Moscow in May 1986, at the invitation of Your Holiness, which examined the perilous social consequences of the unbridled arms race and searched for ways of dealing with them, paying special attention to ways of establishing a new moral order within and among nations.

We are most happy to see the measure of understanding and positive response aroused in various parts of the world by this profound pastoral concern on your part for the destinies of peace and of the sacred gift of life on Earth.

At the present time the Russian Orthodox Church is engaged, under the guidance of Your Holiness, in active preparations for marking in a worthy manner her millennium. The synodal institutions of our Church, her dioceses and parishes, cloisters and theological schools are all engaged in these manifold preparations. Of special importance is the intensive work, proceeding successfully under your immediate direction, to build a spiritual and administrative centre of the Russian Orthodox Church in the Moscow Monastery of St. Daniel. I wish to add to this that meeting in Kiev with your blessing now is an International Study Church Conference dedicated to the approaching momentous event in the life of our Church.

Your Holiness,

We are fervently supplicating the All-Merciful Lord that He would crown your life path with the length of days so that many more inspired deeds of Your Holiness for the good of the Holy Church could be inscribed into the history of Universal Orthodoxy, that through you the glory of the Russian Orthodox Church would grow and increase for the whole world to see.

May the Lord bless us all to have Your Holiness for many more years as our Patriarch and Father.

Eis pollá éti, Déspota!

Speech in Response

by His Holiness Patriarch PIMEN of Moscow and All Russia
to Greetings on His Birthday

The Trinity-St. Sergiy Lavra, July 23, 1986

Your Eminences and Graces, reverend fathers, brothers and sisters in Christ,

Beloved brother in the Lord, Bishop Federico Pagura,

Deeply esteemed Konstantin Mikhailovich,

I am very grateful to all of you, gathered here at this fraternal repast, for sharing with me in the joys of this special day in my life.

My heartfelt thanks to you, dear Vladyka Metropolitan Filaret, for your touching speech and to all those who have addressed their warm greetings and good wishes to me today.

Above all, I offer thanks to the Chief Shepherd our Lord Jesus Christ (1 Pet. 5. 4) Who grants me strength to conduct the lofty and responsible Patriarchal ministry. Great and difficult is this duty—the care of the good estate of the Church, and only God's grace, which strengthens human weakness, the active help of my brother-bishops, and the prayers of all the pious clergy and people of the Church help me to fulfil it to the glory of the Holy Church and for the benefit of peace.

As you have well noted, dear Vladyka Filaret, our Church is aware that she is an integral part of Universal Orthodoxy and is striving to contribu-

te unremittingly to the resolution of pan-Orthodox tasks, and to consolidate the unity of Holy Orthodoxy.

Just as true have been your words regarding our ecumenical anxieties. Our Church is doing her utmost to fulfil Christ's commandment about the unity of all His followers (Jn. 17. 21) and is endeavouring to unite all Christians to work together to the glory of God, and for the good of all mankind. Following this path, we appreciate greatly the activity of the World Council of Churches whose member our Church is. We are especially happy to see here amongst us a group of enthusiasts of the ecumenical movement from Potsdam, GDR, where only recently the First Programme Unit of the World Council of Churches, Faith and Witness, carried out its important work.

Through the mercy of our Lord and your daily efforts, dear co-pastors and fathers, the Russian Orthodox Church, on the threshold of her millennium, is successfully continuing her salutary service, laying as its cornerstone undeviating devotion to the Gospel teaching, the holy dogmas, and patristic behests.

True to her centuries-old traditions, our Holy Church is zealously concerned for the welfare of the Motherland—the earthly home of her children; for the sake of this welfare every believer in our country is exerting his God-granted abilities and adding his efforts to the great creative efforts of his compatriots at this extremely responsible period in the history of our country.

We, the children of the Church, are doing our best to save the sacred gift of life from nuclear catastrophe, and to draw nearer the establishment of stable and just peace in the world. We appreciate greatly the efforts of our great country to abolish all nuclear weapons by the year 2000. For us Christians the date has a special significance for it marks the bimillenary of the Incarnation of our Lord and Saviour Jesus Christ. How zealously we must work to free the Earth from the blight of nuclear weapons!

Trusting in the almighty help of the Lord we shall continue to multiply our efforts for the glory of the Church, the benefit of our people, and the establishment of peace and justice throughout the world. I know that this is the meaning of life for the members of the Holy Synod, the archpastors, and all the clergy and children of the Church.

My deep gratitude to all of you who have honoured me with your attention and may God bless you in your labours.

The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all (2 Cor. 13. 14).

76th Birthday of His Holiness Patriarch PIMEN and the 15th Anniversary of His Enthronization

On July 23, 1986, the Feast of the Deposition of the Holy Robe of Our Lord in Moscow, His Holiness Patriarch Pimen of Moscow and All Russia marked his 76th birthday. Also timed for that day was the celebration to mark the 15th anniversary of the Enthronization of His Holiness. He spent the day in the Trinity-St. Sergiy Lavra.

On the eve, All-Night Vigil in the Dormition Cathedral of the Lavra was conducted by Archbishops Varfolomei of Tashkent and Central Asia, Serapion of Vladimir and Suzdal, Varnava of Cheboksary and Chuvashia and Bishops

Valentin of Tambov and Michurinsk and Serafim of Penza and Saransk.

On the feast day itself Divine Liturgy was concelebrated by Metropolitan Filaret of Minusinsk and Byelorussia and the venerable archpastor who had officiated at the All-Night Vigil the eve as well as Archbishop Pitirim of Volokolamsk, Bishop Sergiy of Solnechnogorsk, with assistance of Archimandrite Aleksey, Father Superior of the Lavra; Protopresbyter Matfei Stan'yuk, Dean of the Patriarchal Cathedral of the Epiphany, and Protopresbyter Vitaliy Borovik and other clerics.

After the Liturgy there was a thanksgiving moleben at which "Many Years" was sung to His Holiness Patriarch Pimen. Before the moleben the congregation was addressed by Metropolitan Filaret.

Singing during the service was the mixed choir of the Trinity-St. Sergiy Lavra conducted by Archimandrite Matfei.

His Holiness Patriarch Pimen attended Divine Liturgy in the Domestic Chapel of St. Philareos the Merciful in the Patriarchal Chambers.

At 2 p. m. the ceremony in honour of His Holiness the Patriarch began in the Throne Hall.

On behalf of the Holy Synod and the whole Plenitude of the Russian Orthodox Church His Holiness was addressed with a speech of greeting by Metropolitan Filaret of Minsk and Byelorussia. His Holiness was also felicitated on the occasion by the Head of the Publishing Department, Archbishop Pitirim of Volokolamsk; Chairman of the Economic Management, Archbishop Mefodiy of Voronezh and Lipetsk; Archimandrite Aleksey, Father Superior of the Lavra, and other participants.

Present at the ceremony was the Chairman of the Council for Religious Affairs of the USSR Council of Ministers, K. M. Kharchev.

Then there was a reception attended by the archpastors and the clerics who had participated in the festal divine services, the Lavra brethren and staff members of the Synodal institutions and offices of the Moscow Patriarchate. Present among the guests were representatives of the Moscow theological schools and a delegation of the World Council of Churches led by Bishop Federico Pagura (Evangelical Methodist Church of Argentina).

Speeches at the reception were made by Metropolitan Filaret and Bishop Federico Pagura. Addressing His Holiness the Patriarch, the latter said:

Metropolitan Theodosius Visits the

On May 30, 1986, the Primate of the Autocephalous Orthodox Church in America, His Beatitude Theodosius, Archbishop of Washington, Metropolitan of All America and Canada, paid a visit to the Moscow Monastery of St. Daniel. He was accompanied by Archimandrite Sebastian, his secretary, and other persons.

In keeping with the old tradition, the brethren of the most ancient of the Moscow cloisters welcomed His Beatitude Metropolitan Theodosius at the Holy Gate with the festal pealing of bells and singing. A brief moleben was conducted in the Trinity Cathedral, after which father superior, Archimandrite Evlogiy, addressed his distinguished American guest with a speech of greeting. In his response, His Beatitude Metropolitan Theodosius expressed profound satisfaction with the impressive scale of the restoration work in the ancient cloister of

"Your Holiness,

"It has been a pleasant surprise and a great joy to us, representatives of the World Council of Churches which rallies a great number of Christian confessions, to have the opportunity to participate in today's celebration marking your birthday and the 15th anniversary of your primatial service, the celebration which is taking place at the time of the preparations for the Millennium of the Baptism of Russ. Your efforts for the benefit of the whole of the ecumenical family and all of mankind enjoy worldwide recognition.

"Today we are happy to witness the love you enjoy in the Church. We thank God for your service of the Church, for your patriotic service for your Motherland and for your service for the great cause of universal peace. We are confident that in our day and age there is no more important task than that of the Christian service for the cause of peace and justice in the whole world.

"As the President of the Latin American Council of Churches I would also like to express gratitude for all the expressions of solidarity which we have received from the Russian Orthodox Church in our struggle for genuine peace on our planet.

"Today we supplicate the Lord that He would bless you with many more years of life, that He would grant you even greater wisdom in guiding your Church and in your service for the whole of your nation, for the cause of peace and justice. We shall be praying for you being mindful that the Lord blesses those who serve the cause of peace. Thank you for the joy of letting us share with you in this celebration."

His Holiness Patriarch Pimen then spoke in response.

Deacon FEODOR SOKOLOV

Moscow Monastery of St. Daniel

Moscow whose revival is timed for the Millennium of the Baptism of Russ. He presented to the St. Daniel Monastery in token of the cordial love of the American Church for the Russian Church a reliquary with a particle of the holy relics of the founder of the monastery, the Orthodox Prince St. Daniil of Moscow.

The distinguished guest then made a tour of the churches and cathedrals of the cloister and visited the chambers of the father superior. He made the following entry in the Distinguished Visitors' Book: "Dear Father Archimandrite and Brethren of St. Daniel's Monastery, It is with great humility and spiritual joy that I visit the monastery with my companions. I have seen with my own eyes truly the great historic and spiritual work that you have and are doing for the glory of God and the Holy Orthodox Faith".

Hierodeacon SERAFIM

INTERNATIONAL STUDY CHURCH CONFERENCE DEVOTED TO THE MILLENNIUM OF THE BAPTISM OF RUSS

Kiev, July 21-28, 1986

MESSAGE OF GREETING FROM HIS HOLINESS PATRIARCH PIMEN OF MOSCOW AND ALL RUSSIA

To His Eminence Metropolitan FILARET of Kiev and Galich, Patriarchal Exarch to the Ukraine

Your Eminence,

Dear participants in the Conference devoted to the Millennium of the Baptism of Russ,

I cordially greet all of you and wish you blessed success in your labours at the International Study Church Conference, which we regard as one of the major undertakings of our Church to mark her forthcoming millennium.

Only two years remain to this joyous feast and the children of the Russian Orthodox Church, with fervent prayer and active labour, are striving to help make the forthcoming occasion a success.

We are deeply grateful to all the representatives of the Local Orthodox and non-Orthodox Churches and religious associations who are doing their utmost to assist us in our preparations for the jubilee.

We are extremely grateful to all of you participants in this Conference for the very useful work which you have undertaken of studying the process of the establishment of Christianity in Russia and investigating the following centuries in the history of the Russian Orthodox Church. We are happy to have gained in your persons such valuable co-workers.

We trust that the forthcoming jubilee of the Holy Russian Orthodox Church will become a general feast of the Orthodox Plenitude and other Christian Churches, with whom we are bound by ties of cooperation in the vineyard of Christ.

Once again I thank you with all my heart and invoke God's blessing upon your labours.

PIMEN, Patriarch of Moscow and All Russia

July 17, 1986
Trinity-St. Sergiy Lavra

COMMUNIQUE

The International Study Church Conference devoted to the Millennium of the Baptism of Russ was held in Kiev from July 21 to 28, 1986, with the blessing of His Holiness Patriarch Pimen of Moscow and All Russia.

Participating in the Conference were representatives of the Local Orthodox Churches: of Constantinople, Alexandria, Antioch, Jerusalem, Georgia, Bulgaria, Romania, Cyprus, Poland, Czechoslovakia, America; the Autonomous Orthodox Churches of Finland and of Japan; other Churches and religious associations with which the Russian Orthodox Church maintains dialogue and cooperation: Armenian Apostolic Church, Ethiopian Orthodox Church, The Syrian Oriental Orthodox Church, Roman Catholic Church, Polish Catholic Church in Poland, Epis-

copal Church in the USA, Evangelical Church in Germany, Federation of the Evangelical Churches in the GDR, Evangelical Lutheran Church in Finland, the Evangelical Lutheran Church in Hungary, Reformed Church in Hungary, Slovak Evangelical Church, Evangelical Church of Czech Brethren, the World Council of Churches, the National Council of the Churches of Christ in the USA, Evangelical Lutheran Church in Latvia, the Old Believers' Archdiocese of Moscow, the Old Believers' Archdiocese of Novozybkov, the Riga Grebenschikovskaya Community of Old Believers, the All-Union Council of the Evangelical Christians-Baptists.

Such well-known theological educational institutions as the Theological Faculty of the Thessaloniki University, Sofia Theological Academ

of St. Kliment of Ohrid, Institute of Church History and Archives of the Bulgarian Patriarchate in Sofia, Orthodox Theological Institute in Bucharest, Orthodox Theological Institute in Sibiu, Prešov Orthodox Theological Faculty, Orthodox Theological Institute of St. Sergius in Paris, Pontifical Gregorian University and Pontifical Oriental Institute, the Regensburg Institute for Eastern Churches, Theological Departments of Erlangen and Berlin Universities, Higher Catechetical Institute in Naumburg (GDR), Theological Faculty of Jan Amos Comenius in Prague, Evangelical-Lutheran Theological Faculty in Bratislava.

The Russian Orthodox Church was represented by the members of the Commission of the Holy Synod on Christian Unity, professors and lecturers of the Moscow and Leningrad Theological Academies and the Odessa Theological Seminary and staff members of the Department of External Church Relations and the Publishing Department.

There was a number of participants who received personal invitations.

The Conference was chaired by Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch of the Ukraine.

On July 21, the opening day of the Conference, the Russian Orthodox Church celebrated the Feast of the Kazan Icon of the Mother of God, and the Conference participants and the guests attended Divine Liturgy in the Cathedral of St. Vladimir in Kiev.

In the afternoon, they visited the St. Sophia Cathedral, the Kiev-Pechery Lavra and the Museum of the Great Patriotic War.

Right before the opening of the Conference a moleben was conducted in the Cathedral of St. Vladimir.

After the formal opening of the Conference Metropolitan Filaret of Kiev and Galich delivered an introductory speech.

Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations of the Moscow Patriarchate, read the Message of Greeting from His Holiness Patriarch Pimen of Moscow and All Russia in which His Holiness expressed his wholehearted gratitude to the participants in the Conference for their desire to make a contribution to the study of the process of the establishment of Christianity in Russia, the study of the subsequent centuries of the historical development of the Russian Orthodox Church. His Holiness the Patriarch expressed the conviction that the forthcoming anniversary will be an occasion of mutual rejoicing for the Orthodox Plenitude and other Christian Churches with whom the Russian Orthodox Church is linked by fraternal cooperation in the vineyard of Christ.

The Conference received greetings from the Locum Tenens of the Alexandrian Patriarchal Throne Metropolitan Barnabas of Pelusium; His Beatitude Ignatios IV, Patriarch of Antioch the Great and All the East, His Beatitude Diodoros I, Patriarch of the Holy City of Jerusalem and All Palestine; His Beatitude Archbishop Chrysostomos of Cyprus; His Holiness Baselius Mar Thoma Mathew I, Catholicos of the East; Metropolitan of Malankara; His Grace Archbishop Dr. Robert Runcie of Canterbury; the Rev. Dr. Emilio Castro, General Secretary of the World Council of Churches; Dr. Arie Brooker, the General Secretary of the National Council of the Churches of Christ in the USA; Bishop Dr. Martin Kruse, Chairman of the Council of the Evangelical Church in Germany (FRG).

Every day sessions of the Conference began with a common prayer of the participants and guests.

The International Study Conference had as its aim to highlight certain aspects of the 1000-long history of the Russian Orthodox Church on the basis of historical materials reflected in the papers presented.

The following four major subjects were discussed:

I. Christianity in Russia before the Orthodox Prince St. Vladimir.

II. Baptism of Russ under the Orthodox Prince St. Vladimir and the initial phase of history of the Russian Orthodox Church.

III. Missionary activity of the Russian Orthodox Church (in the country and outside).

IV. The contribution of the Local Russian Orthodox Church to the predominance of the ideals of peace, freedom, brotherhood, love and understanding from the time of St. Vladimir to our days.

The subject for the discussion were the following reports presented by the participants in the Conference:

1. "The Establishment of Christianity in Russia" by Metropolitan Filaret of Minsk and Byelorussia (USSR).

2. "Missionary Activities of St. Andrew the Apostle in Scythia Minor (Dobrudja)" by Archpriest Prof. Dr. Viorel Ionita (Romania).

3. "On the Question of Theology of the Slavonic Mission" by Prof. Dr. Pavel Filipi (CSSR).

4. "On the Problem of Identification of *Napisanie o pravoi vere*" (Tractate on the Orthodox Faith) by Deacon Andrei Yurchenko (USSR).

5. "Missionary Work of Sts. Cyril and Methodius in Poland as the Continuation of Their Mission Among the Khazars" by Archpriest Dr. Seraphim Zeleznakowicz (Poland).

6. "Historical Relations Between the Armenian Apostolic Church and the Russian Orthodox Church" by Father Yusic Lazarian (USSR).
7. "Spiritual Links Between Georgia and Russia" by G. I. Tsintsadze (USSR).
8. "The Church of Constantinople as a Factor of Unity of the Russians Christianized by Her" by Prof. Theodoros Zisis (Greece).
9. "The Bulgarian Contribution to the Christianization Process Among the Russians, and to the Upsurge of the Church and Culture of the Kievan Russ" by Prof. Dr. Todor Sabev (Bulgaria).
10. "Preconditions for the Spread of Bulgarian Literature to Kievan Russ and the First Steps in That Direction in the 10th-12th Centuries" by Staurophorous Holy Oikonomos Prof. Nikolai Shivarov (Bulgaria).
11. "The Notion of Russ in Modern Historical Science" by Prof. A. G. Kuzmin (USSR).
12. "On Authenticity of the Chronicle's Evidence About the Time and Place of the Baptism of St. Prince Vladimir and the Kievans" by Archpriest Lev Lebedev (USSR).
13. "Early Church Traditions and Middle Ages Missionary Traditions in the Baptism of Vladimir" by Prof. Dr. Fairy von Lilienfeld (FRG).
14. "The Baptism of Russ and the Formation of the Russian Orthodox Church" by Archpriest Prof. Ioann Belevtsev (USSR).
15. "The Significance of the First Russian Metropolitan Illarion of Kiev According to the Entry for the Year 6559 (1051) of the 'Tale of Bygone Times' (Nestor's Chronicle)" by Dr. Günter Schulz (GDR).
16. "The First Centuries of Christianity in Russia and the Latin West" by I. F. Oksiyuk (USSR).
17. "The Church Schism of 1054 and the Russian Orthodox Church from the Catholic Point of View" by Monsignor Dr. Albert Rauch (FRG).
18. "An Address of Greeting and Reflections on the Baptism of Russ" by Metropolitan Dr. Paulos Mar Gregorios of Delhi (India).
19. "The Importance of the Baptism of Russ for the Development of Russian Culture, Education, and Moral Principles of Society" by Prof. D. M. Shakhovskoi (France).
20. "The Instruction (*Pouchenie*) of Vladimir Monomakh (1113-1125) as an Example of Early Russian Christian Mentality" by Prof. Dr. Hans Dieter Döpmann (GDR).
21. "The Authority of Books with the Russian Monks in Old Times" by Hieromonk Thomas Spidlik (Vatican).
22. "Works by Patriarch Euthymius and the Russian Lives of the 16th century" by Nikolai Tsvyatkov Kochev (Bulgaria).
23. "The Relationship Between the Czech
- Church Slavonic and Russian Spiritual Traditions in the Early Period of the History of the Russian Church" by Archpriest Prof. Dr. Pavel Aleš (CSSR).
24. "The Foundation of the Valaam Monastery" by Prof. Heikki Kirkkinen (Finland).
25. "The Baptism of Russ and the Foreign Policy of the Old Russian State" by Deacon Igor Ekonomtsev (USSR).
26. "Missionary Activities of the Russian Orthodox Church" by Hieromonk Innokentiy Pavlov (USSR).
27. "Japanese Orthodoxy and the Culture of Meiji period" by Archpriest Proclus Jasuo Ushimaru (Japan).
28. "The First Encounter of Nomadic Magyars with the Orthodox Christianity" by Prof. Dr. Tibor Fabiny (Hungary).
29. "Metropolitan Innokentiy: the Prophet-Missionary (1797-1879)" by Archpriest Prof. Dimitri Grigoroff (USA).
30. "Church Ties of the Romanians with the City of Kiev" by Archpriest Prof. Mircea Păcurariu (Romania).
31. "The Participation of the Russian Orthodox Church in the Struggle for Unity and Integrity of the Old Russian State and for Liberation from the Tatar-Mongol Yoke" by Hegumen Makariy Veretennikov (USSR).
32. "The Contribution of the Russian Orthodox Church to the National Liberation Movement of the Bulgarian People from the Yoke of the Ottoman Empire" by Archimandrite Kirill Khristov (Bulgaria).
33. "Contribution of the Russian Orthodox Church to the National Liberation Movement of the Balkan Peoples from the Yoke of the Ottoman Empire" by Prof. Dr. K. E. Skuratov (USSR).
34. "The Help of the Russian Orthodox Church to the National Liberation Movement of the Slovak People in the 19th Century" by Deacon Dr. Igor Kiš (CSSR).
35. "The Relationship Between the Russian and the Antiochene Churches in the Course of History and Nowadays" by Archimandrite Niphon Saikali (Lebanon).
36. "New Beginning in the Spirit and Power of the Gospel: on the Question of the Sources of Relations Between the Evangelical Church in Germany and the Russian Orthodox Church After World War II" by the Rev. Dr. Heinz Joachim Held (FRG).
37. "Reconciliation of the Peoples Through the Meeting of Churches: Theological Conversations Between the Moscow Patriarchate and the Evangelical Church in Germany since 1959" by the Rev. Prof. Dr. Reinhard Slenczka (FRG).

38. "Peace Work of the Russian Orthodox Church and Russian-Finnish Theological Dialogue 1970-1986" by the Rev. Hannu T. Kamppuri (Finland).

39. "The Great Patriotic War and the Russian Orthodox Church. The Peacemaking Activities of the Russian Orthodox Church" by Father Aleksandr Kozha (USSR).

40. "The Time and Circumstances of the Baptism of Orthodox Prince St. Vladimir and the Land of Russia" by Metropolitan Filaret of Minsk and Byelorussia (USSR).

In the papers presented and the discussions that followed there was analyzed and examined a wide range of problems. The issue of the possibility of the visit of Apostle St. Andrew the First-Called to the Kievan lands and of how this tradition contributed to the formation of the Russian ecclesiastical self-awareness was analyzed. The outstanding role of the works by Sts. Cyril and Methodius which contributed to the penetration of the Christian thought into the Russian land, and above all, the translation by the saintly brothers of the Holy Scriptures and liturgical books into Slavonic was highlighted. The role of Greek settlements on the shores of the Black Sea and the Christian influence coming from Georgia and Armenia was emphasized. The role of Byzantium and Bulgaria in the course of Christianization of Russia was underlined. Well-motivated criticism was expressed concerning the speculation of the participation in the process of Western missionaries. The discussion marked the significance of the Baptism of Orthodox Princess St. Olga, Equal to the Apostles, and her enlightening activity.

Special attention was attached to the term "Russ" in the present day historical science as well as, which is quite natural, to the time and circumstances of the Baptism of Prince St. Vladimir and Russ, the spread of Christianity in Russian lands after the event, and the formation of the Russian Orthodox Church. The papers gave clear evidence to the fact that Russia received Christianity from Byzantium. After the Baptism St. Vladimir, Equal to the Apostles, began to unify Russia on the Christian principles. The young Russian Church, which as far back as the time of St. Vladimir had eight dioceses*, rendered him assistance in the cause. The Russian Church formed the foundation of the Russian ecclesiastical and cultural unity. The Church influenced greatly upon the cessation of feuds among princes, upon the unification of principalities in one

state, upon the development and consolidation of the ties of Kievan Russ with many European states and above all with Byzantium and Bulgaria. Christianity had a great impact upon various aspects of the state legislation and social system in Russia.

The Church made an outstanding contribution to the creation of moral values in Old Russia. The moral values of the Russian nation were enhanced by the characteristic features of Orthodoxy: holiness, asceticism, humbleness, compassionate fraternal love, and its sacrificial character. An important role in the establishment of a new morality was played by the literature and ascetic practice of the Hesychasts. Christianity has transformed the pagan family on the basis of Christian morality and introduced humane aspects to the old Russian civil law.

The participants discussed the question of the relations between the Russian Orthodox and Roman Catholic Churches after the schism of 1054. They also pointed out the difficulties confronting the Russian Church in the centuries-long contacts with the Latin West, and flagged out Unionistic tendencies of the Roman Catholics. It was noted that Christians today should learn the lesson of the past errors splitting them instead of uniting.

The papers analyzed in detail some monuments of Russian early-Church literature, reflected the missionary work of the Russian Orthodox Church within the country and outside it and noted the fact that most of the Russian missionaries were not only ardent witnesses to faith, even at the cost of their lives as was monk Kuksha (12th century) of the Kiev-Pechery Monastery who preached among the Vyatichi, but more often than not they actually were founders of national cultures of whole nations. Among them are St. Stefan the Bishop of Perm; St. Innokentiy the Metropolitan of Moscow, Enlightener of the Aleutian islands, Alaska, Kamchatka, Yakutia, the Amur Region; Archimandrite Makariy Glukharev, the Apostle of the Altai. Special mention was made of the contribution of St. Nikolai, Equal to the Apostles, Archbishop of Japan, to the formation of the future Autonomous Orthodox Church of Japan.

Theme IV aroused a fruitful exchange of opinions concerning the participation of the Russian Orthodox Church in the struggle for unity and integrity of the early Russian state, for its liberation from the Tatar-Mongol yoke. A significant contribution of the Russian Orthodox Church to the national liberation movement of the Balkan peoples from the Ottoman yoke has been noted.

It was convincingly shown that both patriotic and peace service was inherent in the Russian

* Dioceses of Chernigov, Rostov, Vladimir Volynsk, Novgorod, Turov, Polotsk, Tmutarakan, Belgorod.

Orthodox Church throughout her history. It is hardly possible to enumerate all peace initiatives of the Russian Church, especially for the period after World War II. They included the struggle for the improvement of the international situation, for peaceful settlement of international disputes, for confidence and co-operation between peoples in the spirit of Helsinki, for a way of life which is worthy of man. But first and foremost, the Russian Orthodox Church has firmly concentrated her attention on the struggle against nuclear weapons and nuclear catastrophe, and for preventing a World War III, for saving the sacred gift of life from annihilation.

This task of the Russian Orthodox Church is being fulfilled through more extensive and closer co-operation with all peace-loving forces; it includes co-operation with Christians, inter-religious peacemaking which was in great part prompted by the Russian Church, co-operation with non-religious public circles both in the USSR and throughout the world.

The participants in the Conference from the USSR noted that the specific situation in which the Russian Orthodox Church was carrying out her peacemaking mission at present is determined by the fact that her flock lives and witnesses to faith in the conditions of a new social formation, i. e. socialism. This formation presumes the most successful combination of religious world outlook with social, civic and human duties, which helps other Churches of the socialist community to enrich their experience.

The relations between the USSR and other countries are undeviatingly based on mutual respect and observance of international legal norms. The USSR Government is consistently and persistently coming out for limiting arms race, its non-admittance in outer space, for total destruction of all nuclear weapons in the world by the beginning of the 3rd millennium. Concrete steps have been made in this direction, such as a unilateral moratorium on nuclear tests, which has been observed for almost a year.

All this finds its response in the stand of the

Russian Orthodox Church which was vividly expressed in the Message of the Holy Synod on War and Peace in a Nuclear Age, of February 7, 1986.

True fulfilment of the Commandment of our Saviour Jesus Christ to be peacemakers (Mt. 5: 9), the reminiscences of terrible wars, of human losses and innocent victims, the awareness of the terrible destructive power of nuclear and other types of modern weapons of mass destruction—all this prompts the faithful flock of the Russian Orthodox Church to work selflessly and creatively for the sake of peace, life and welfare of all peoples of the world.

The Conference was held in a friendly atmosphere of openness with free exchange of opinions and the striving to understand each other.

On July 25, a group of delegates to the Conference was received at the Ukrainian Republican Peace Committee.

On July 27, the participants and guests of the Conference attended Divine Liturgy in the Protecting Veil and St. Florus Convents in Kiev. Later in the day they went sightseeing. In the evening of the same day they attended a divine service in the St. Vladimir Cathedral.

On July 28, the Feast of Prince St. Vladimir Equal to the Apostles, Divine Liturgy in the St. Vladimir Cathedral in Kiev was concelebrated by Metropolitans Filaret of Kiev and Galich, Yuvenaliy of Krutitsy and Kolomna, Nikodim of Lvov and Ternopol, Vladimir of Rostov and Novocherkassk; Archbishops Leontiy of Simferopol and the Crimea, Antoniy of Chernigov and Nezhin, Makariy of Ivano-Frankovsk and Kholomyya, Irinei of Kharkov and Bogodukhov, and Bishops Varlaam of Chernovtsy and Bukovina, Antoniy of Pereyaslav-Khmelnytskiy. At the end of the Liturgy Metropolitan Filaret of Kiev and Galich read excerpts from the well-known Old Russian Christian manuscript *Slovo o zakone i blagodati* (Sermon on Law and Grace) written by Metropolitan Ilarion of Kiev. The participants and guests of the Conference attended the Divine Liturgy.

On the same day Metropolitan Filaret of Kiev and Galich gave a festal reception.

His Eminence Metropolitan ANTONIY (Melnikov) of Leningrad and Novgorod

The Russian Orthodox Church has sustained a grievous loss. Metropolitan Antoniy of Leningrad and Novgorod, a permanent member of the Holy Synod of the Russian Orthodox Church, passed away in Leningrad after a grave and long illness on May 29, 1986.

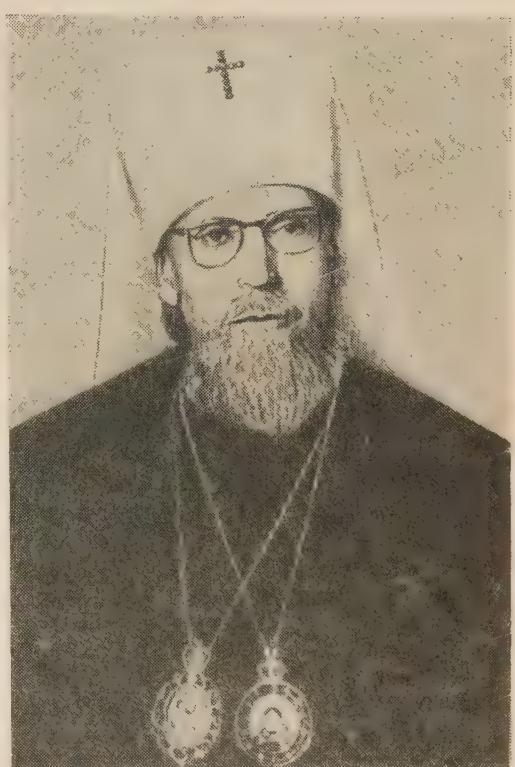
A zealous archpastor, theologian and prominent member of the ecumenical and peace movements has ended his earthly path.

Metropolitan Antoniy (secular name, Anatoliy Sergeyevich Melnikov) was born in Moscow on February 19, 1924. He began his Church service in 1944 as hypodeacon of the Patriarchal Locum Tenens, Metropolitan Aleksiy of Leningrad and Novgorod (subsequently His Holiness the Patriarch of Moscow and All Russia).

The six years, from 1944 to 1950, spent by the future archpastor near the Primate of the Russian Church were for him an important school of Orthodox ecclesiasticity, and he preserved as long as he lived a filial attachment to His Holiness Patriarch Aleksiy.

In 1950 he graduated from the Moscow Theological Academy with the degree of Candidate of Theology conferred upon him for his thesis "Pastoral Care of Souls According to St. John Chrysostom". In July of that year he was professed in the Trinity-St. Sergiy Lavra with the name of Antoniy in honour of St. Antoniy the Roman, the Miracle Worker of Novgorod (feast day, August 3/16). On July 18, 1950, the Feast of the Invention of the Holy Relics of St. Sergiy of Radonezh, His Holiness Patriarch Aleksiy ordained Monk Antoniy hierodeacon in the Dormition Cathedral of the Trinity-St. Sergiy Lavra, and on July 21, the Feast of the Appearance of the Kazan Icon of the Mother of God, he ordained him hieromonk in the Patriarchal Cathedral of the Epiphany in Moscow.

Later that year the Education Committee of the Holy Synod appointed Hieromonk Antoniy teacher and shortly after assistant rector of the Odessa Theological Seminary.



From 1952 to 1956, Hieromonk Antoniy fulfilled his obedience in the post of assistant rector of the Saratov Theological Seminary, being at the same time the secretary of the Saratov Diocesan Administration. In 1956, he was appointed rector of the Minsk Theological Seminary and the Father Superior of the Zhirovitsy Monastery of the Dormition, and elevated to the rank of archimandrite. In 1963, by an ukaze of His Holiness Patriarch Aleksiy, he was transferred to the post of rector of the Odessa Theological Seminary and made father superior of the Odessa monastery.

On May 31, 1964, Archimandrite Antoniy was consecrated bishop of Belgorod-Dnestrovsky and appointed vicar of the Odessa Diocese. The consecration was conducted by His Holiness Patriarch Aleksiy with Metropolitans Pimen of Krutitsy and Kolomna (now His Holiness the Patriarch of Moscow and All Russia), Nikodim (Rotov; †1978) of Leningrad and Novgorod, Boris (Vik;

†1965) of Kherson and Odessa, Nektariy (Grivoryev; †1969) of Kishinev and Moldavia, Archbishop Sergiy of Minsk and Byelorussia (now the Metropolitan of Odessa and Kherson), Archbishops Daniil Yuzvyuk (†1965) and Onisifor Ponomarev (†1966).

In determining for himself the nature of pastoral, and especially episcopal service as a ministry of love, Archimandrite Antoniy had this to say in his address during the episcopal consecration: "God is perceived, cognized and revealed in love, for He is love, and he that dwelleth in love dwelleth in God (1 Jn. 4. 16). May the Lord grant me as much of this love as my spirit can hold. For otherwise, without love, my ministry will be of no avail (1 Cor. 13. 3)".

On October 6, 1964, Bishop Antoniy defended his thesis "The Zhirovitsy Monastery in the History of the Western Russian Dioceses" at the Moscow Theological Academy. For this work, based on concrete historical data, in which he traced the life of the Orthodox Church in the country's western regions in the 15th-20th centuries, he was awarded the degree of Magister of Theology.

From February to May 1965, Bishop Antoniy was the Administrator a.i. of the Odessa Diocese because of the illness and death of Metropolitan Boris (Vik) of Kherson and Odessa.

On May 25, 1965, he was appointed Bishop of Minsk and Byelorussia by a decision of His Holiness Patriarch Alexiy and the Holy Synod, and in October of that year he was raised to the rank of archbishop.

Vladyka Antoniy administered the See of Minsk for more than a decade, winning the affection of those whom he taught and brought up and of those who were under his spiritual guidance. On September 8, 1975, he was elevated to the dignity of Metropolitan by an ukaze of His Holiness Patriarch Pimen "in view of the diligent labour in the ecclesiastical, ecumenical and peace-making domains".

From October 1978 until his demise Vladyka Antoniy administered the See of Leningrad and Novgorod. From that same year he was also a permanent member of the Holy Synod of the Russian Orthodox Church.

Metropolitan Antoniy's ecclesiastical and public activities were varied. He devoted almost 15 years to training

future pastors and workers of the Russian Orthodox Church. For nearly 10 years he held the post of chairman of the editorial board of the *Theological Studies*. From 1981 he was the head of the Theological Working Group of the Holy Synod Commission on the Preparation for the Celebrations of the Millennium of the Baptism of Russ.

From 1975, Metropolitan Antoniy was an honorary member of the Moscow Theological Academy, and from 1978 also of the Leningrad Theological Academy.

In December 1981, the John Amos Comenius Theological Faculty in Prague conferred upon him the degree of Doctor of Theology *honoris causa*. At the ceremony of the presentation of the diploma Metropolitan Antoniy delivered a doctoral address on the theme: "The Mission of the Russian Orthodox Church Yesterday and Today" (see *JMP*, 1982, No. 5, pp. 64-67, No. 6, pp. 65-75).

Metropolitan Antoniy was involved in the inter-Church and ecumenical activities of the Moscow Patriarchate. As the head or member of various Church delegations he visited many countries making two pilgrimages, in 1967 and 1983, to the Holy Land, and leading a group of pilgrims to the Holy Mount Athos in August 1981.

In 1968, he was on a delegation of the Russian Orthodox Church to the 4th WCC Assembly in Uppsala and represented the Moscow Patriarchate in the capacity of an observer at the Lambeth Conference of the Anglican Church in London.

From July 1979, Metropolitan Antoniy was the Head of the newly formed Leningrad Branch of the Department of External Church Relations of the Moscow Patriarchate in the Leningrad Metropolitanate.

Vladyka Antoniy is known for his great contribution to the patriotic and peace activities of the Russian Orthodox Church. He attended the 1977 and 1982 Moscow conferences of religious workers for peace, and was a member of the Leningrad Branch of the Soviet Peace Committee. Vladyka Antoniy kept the good tradition of marking memorable dates in the life of the Soviet people by church prayer and by solemn meetings of clergy and representatives of parish communities which he chaired.

In 1984, for his patriotic activity in defence of peace and on the occasion of his 60th birthday the Presidium of the USSR Supreme Soviet awarded Metropolitan Antoniy of Leningrad and Novgorod the Order of the Friendship of Nations.

Paying tribute to the late archpastor, it should be stressed that despite his high ecclesiastical rank and the scope of diocesan and other Church work, Vladyka Antoniy always remained unpretentious and accessible to all who turned to him. Divine services conducted by him were noted for prayerful concentration and festal elation combined with heartfelt simplicity. He preached invariably at all services, conveying to the congregation the truths of Christian faith in simple and clear words. Many people who knew him personally respected him for his broad erudition, profound cultural background and also for his sociability and benevolence to people.

During the last month of his earthly life, being gravely ill, Metropolitan Antoniy daily received Holy Communion and came to confession a few days before his demise.

On May 29, early in the morning, being aware of his failing strength, Vladyka Antoniy asked that the Canon for the Parting of the Soul from the Body be read over him. At 10.45 a.m., being fully conscious, he peacefully departed into the Lord. His dying words were: "O Most Holy Mother of God, help me".

The Liturgy for the Dead was conducted by Bishop Valentin of Tambov and Michurinsk. Clergy of the Leningrad Metropolitanate clad the body of the departed in archpastoral vestments and the reading of the Gospel commenced at once in the metropolitan's chambers.

The first panikhida was conducted in the Church of St. John the Divine of the Leningrad theological schools by the rector, Archpriest Prof. Nikolai Gundyaev, faculty members and students in holy orders.

On the following day, May 30, the liturgy was conducted at the coffin of the departed archpastor by Metropolitan Aleksiy of Tallinn and Estonia, Chancellor of the Moscow Patriarchate, who specially arrived for the occasion. After that the coffin with the body of Vladyka Antoniy was carried to the Trinity Cathedral of the St. Aleksandr Nevsky

Lavra to the singing of "O Holy God", where it was met by Metropolitan Aleksiy who conducted a panikhida. That day in the evening the parastasis was conducted by Metropolitan Aleksiy of Tallinn and Estonia, Archbishop Meliton of Tikhvin and Bishop Isidor of Arkhangelsk and Murmansk.

The day of the funeral of Metropolitan Antoniy, May 31, fell on the anniversary of his archpastoral consecration. The Liturgy for the Dead was conducted in the Trinity Cathedral of the St. Aleksandr Nevsky Lavra by Metropolitans—Aleksiy of Tallinn and Estonia, Filaret of Minsk and Byelorussia; Archbishops—Meliton of Tikhvin, German of Tula and Belev, Platon of Yaroslavl and Rostov, Kirill of Smolensk and Vyazma; Bishops—Antoniy of Stavropol and Baku, Valentin of Tambov and Michurinsk and Isidor of Arkhangelsk and Murmansk, assisted by the Dean of the Leningrad Trinity Cathedral and Superintendent Dean of the Patriarchal Parishes in Finland, Archpriest Bogdan Soiko; Rector of the Leningrad theological schools, Archpriest Nikolai Gundyaev; Secretary of the Leningrad Diocesan Administration, Archimandrite Evgeniy; Secretary of the Novgorod Diocesan Administration, Archpriest Mikhail Elagin; Superintendent Dean of the Olonets Diocese, Archimandrite Simon; Father Superior of the Moscow Monastery of St. Daniel, Archimandrite Evlogiy; Secretary of the Moscow Theological Academy Council, Archimandrite Platon; Deputy Editor-in-Chief of *The Journal of the Moscow Patriarchate*, Archimandrite Innocentiy; Secretary of the Minsk Diocesan Administration, Archpriest Mikhail Bugakov, and numerous clergy of the Leningrad and Novgorod dioceses.

Before the funeral service, Metropolitan Aleksiy delivered a funeral oration:

"Venerable archpastors,
"Beloved fathers, brothers and sisters,
"We are seeing off today on the way of all the earth His Eminence Metropolitan Antoniy. A telegram from His Holiness Patriarch Pimen, addressed to Archbishop Meliton of Tikhvin, Vicar of the Leningrad Diocese, has been received: 'I send to Your Grace, the clergy and laity of the Leningrad Metropolitanate my profound condolences on the untimely demise of the perma-

THE FUNERAL OF METROPOLITAN ANTONIY OF LENINGRAD AND NOVGOROD



During Divine Liturgy for the Dead
in the Trinity Cathedral of the
St. Aleksandr Nevsky Lavra, May
31, 1986



Father Superior of the Zhirovitsy
Monastery of the Dormition,
Archimandrite Konstantin, reading
the Prayer of Absolution



Metropolitan Aleksey of Tallinn
and Estonia (now of Leningrad
and Novgorod) conducting the
funeral service for Metropolitan Antoniy

The coffin with the body of Metropolitan Antoniy is being borne out of the Trinity Cathedral



The funeral procession on its way to the cemetery of the St. Aleksandr Nevsky Lavra



Metropolitan Filaret of Minsk and Byelorussia paying last respects to Metropolitan Antoniy

nent member of the Holy Synod, His Eminence Metropolitan Antoniy of Leningrad and Novgorod. Our Church has suffered a grievous loss, the Lord has called to His Eternal Mansions an outstanding hierarch, selflessly devoted to the Church and his Motherland. May the Lord rest his soul in the mansions of the righteous, which is our supplication and our hope. Patriarch Pimen'.

"The departed archpastor had traversed a long road of service of the Church of Christ which was full of labours and exploits. He finished the Moscow Theological Seminary, then graduated from the Moscow Theological Academy. In 1950 he was professed and later that year ordained hierodeacon and hieromonk.

"Since then his pedagogical activity started. He lectured at our theological schools, was father superior of the Zhirovitsy monastery, rector of the Minsk Theological Seminary, father superior of the Odessa Monastery of the Dormition and rector of the Odessa Theological Seminary. 22 years ago he was called to episcopal service as vicar of the Odessa Diocese.

"Later on His Holiness Patriarch Aleksiy and the Holy Synod appointed him to the See of Minsk, which he administered for many years. From 1978 he was the Metropolitan of Leningrad and Novgorod.

"As a permanent member of the Holy Synod, Vladyka Antoniy was actively involved in the life of our Church. As a theologian he attended many theological conversations. From 1967 he was chairman of the editorial board of the *Theological Studies*. A patriot, citizen and true son of his country, he took an active part in the work for peace of the Russian Church and his voice of a peacemaker and patriot sounded at many ecclesiastical and public forums.

"Metropolitan Antoniy educated the clergy and his flock in the spirit of loyalty to their Motherland, as dedicated defenders of the sacred gift of life.

"It may be significant that we are bidding the last farewell to Vladyka Antoniy on the anniversary of his episcopal consecration. It was 22 years ago that the Lord called him to episcopal service, and now, we trust, He will repose his soul in His Mansions. Before the funeral service, I would like to

read out some of the clauses of the will of the departed: 'When the Lord calls me, I beg you to fulfill the following requests of mine: conduct the funeral service according to the monastic order, place upon my grave the Orthodox Russian cross with an inscription "Antoni, through the mercy of God, the Metropolitan of Leningrad and Novgorod".'

"The will also contains provisions concerning his property, which he leaves to the Leningrad Metropolitanate and his library, which he leaves to the St. Daniel Monastery, the spiritual and administrative centre of the Russian Orthodox Church. The will ends with the words: 'I thank from all my heart those with whom I happened to share my labours, and wish them well-being and many years of life. I ask for everyone's forgiveness and holy prayers'. Metropolitan Antoniy. January 9, 1988, the city of Leningrad'.

"The Lord visited Metropolitan Antoniy with a grave illness which he bore with patience. During the last few weeks of his life, while in hospital, he daily received Holy Communion.

"Let us offer up our prayers for the departed that the Lord may pardon all his transgressions, both voluntary and involuntary.

"We trust that the Lord will establish the soul of the late archpastor in His mansions and that he will hear from the Righteous Judge the words: *Thou good and faithful servant: thou hast been faithful over a few things, enter thou into the joy of thy Lord.*"

The funeral service according to the monastic order was conducted by the archpastors who had concelebrated the Liturgy. Prayerfully singing during the service was the choir of the Leningrad Metropolitanate clergy conducted by the Trinity Cathedral precentor, Deacon Pavel Gerasimov. The Prayer of Absolution was read by the father confessor of the departed, Father Superior of the Zhirovitsy Monastery of the Dormition Archimandrite Konstantin. Present at the service were: Mother Superior of the Pukhtitsa Convent of the Dormition, Hegumenia Varvara, Executive Secretary of *The Journal of the Moscow Patriarchate*, Prof. K. M. Komarov, Rector of the Catholic Church of the Lourdes Icon of the Mother of God in Leningrad, Father Jozef Pavlonis.

Before "With the saints give rest..." as sung, the rector of the Leningrad theological schools, Archpriest Prof. Nikolai Gundyaev delivered another funeral oration.

After the last respects were paid, the coffin with the body of the departed archpastor was borne around the cathedral to the singing of "He is my helper and Protector...". In the monastic section of the St. Nicholas Cemetery the St. Aleksandr Nevsky Lavra, Metropolitan Aleksiy conducted the service and committed the body of the departed to the earth. Numerous wreaths were laid upon the grave.

Telegrams of condolence addressed to the Leningrad and Novgorod dioceses were received from: Metropolitans—Filaret of Kiev and Galich, Yuvenaliy of Sluttsy and Kolomna, Filaret of Minsk and Byelorussia, Leonid of Riga and Latvia, Sergiy of Odessa and Kherson, Iakov of Lvov and Ternopol; Archshops—Kassian of Kostroma and Vologda, Pitirim of Volokolamsk (then on a trip abroad), Vladimir of Krasnodar and Kuban, Melkhisedek of Sverdlovsk and Kurgan, Ionafan of Kishinev and Moldavia, Ioann of Kuibyshev and Uzran, Mikhail of Vologda and Veliky Styug, Gedeon of Novosibirsk and Arnau, German of Tula and Belev, Makary of Ivano-Frankovsk and Kholomyia, Irinei of Kharkov and Bogoliukhov; Bishops—Panteleimon of Kanin and Mari, Khrisanf of Kirov and Lobodskoi, Aleksandr of Dmitrov, Rector of the MTA, Evseyev of Alma-Ata and Kazakhstan; Father Superior of the Trinity-St. Sergiy Lavra, Archimandrite Aleksiy, Father Superior of the Moscow Monastery of St. Daniel, Archimandrite Evlogiy, Mother Superior of the Korets Convent, Hegumenia Nata. Telegrams were also received from abroad: from Archbishop Paul of Kallio and All Finland, Metropolitan John of Helsingfors, Mother Superior of the Lintula Convent (the Orthodox Church of Finland), Hegumenia Antonina, Archbishop Dr. John Vikström of the Evangelical Lutheran Church of Finland, CEC General Secretary, Dr. Helen G. Williams. Messages of condolence also came from the Leningrad Peace Committee, the All-Union Council of the Evangelical Christians-Baptists, the Leningrad Community of the Evangelical Christians in the Spirit of Apost-

les, the Leningrad Judaist Community and also from foreign missions accredited to Leningrad.

Numerous messages of condolence were addressed to His Holiness the Patriarch and the Moscow Patriarchate.

Later that day there was a funeral repast in the Assembly Hall of the Leningrad Theological Academy attended by the hierarchs who had taken part in the funeral services, clergy and laity of the Leningrad, Novgorod and Olonets dioceses, professors and lecturers of the Leningrad theological schools, staff members of the diocesan administration and of the Leningrad Branch of the DECR:

A speech in tribute to the departed archpastor was delivered by Metropolitan Filaret of Minsk and Byelorussia. He noted the activities of Metropolitan Antoniy as the administrator of the dioceses of Minsk and Byelorussia and later of Leningrad and as the Head of the Leningrad Branch of the DECR. Speaking on behalf of the Metropolitane of Minsk and Byelorussia and of the Department of External Church Relations of the Moscow Patriarchate, Vladika Filaret expressed condolences to the clergy and laity of the Leningrad and Novgorod dioceses.

Condolences on behalf of the Council for Religious Affairs of the USSR Council of Ministers and its Chairman, K. M. Kharchev, were expressed by G. A. Mikhailov. He read out a telegram from K. M. Kharchev addressed to His Holiness Patriarch Pimen, expressing condolences to the Russian Orthodox Church on the untimely demise of Metropolitan Antoniy of Leningrad and Novgorod. He also conveyed profound condolences to fellow workers of the late Metropolitan Antoniy. G. A. Mikhailov stressed the active involvement of the late Metropolitan in patriotic and peace work which merited the high government award—the Order of the Friendship of Nations.

Archbishop Meliton of Tikhvin, Vicar of the Leningrad Diocese, thanked the archpastors, clergy and laymen, public representatives and all those who had come to the funeral of Metropolitan Antoniy to share in the sorrow of the occasion.

In conclusion, Metropolitan Aleksiy had this to say: "Today we have seen off on the way of all the earth the arch-

pastor of the Leningrad and Novgorod Metropolitanate, the late Metropolitan Antoniy. The funeral repast brought us together after the common church prayer." Metropolitan Aleksiy also cordially thanked the archpastors who had shared in the common prayer for the departed, taken part in the funeral ser-

vices and attended the funeral and funeral repast.

May the Lord give rest to the new departed Metropolitan Antoniy in mansions of the righteous where there is neither sickness, nor sorrow, sighing, but life everlasting.

Deacon ANDREI CHIZHOV
LTA lect.

Guests from Finland

A group of guests from Finland stayed in the Soviet Union on May 2-8, 1986, at the invitation of the Moscow Patriarchate. The group consisted of: Metropolitan John of Helsingfors (Finnish Orthodox Church), Bishop Samuel Lehtonen of Helsinki with his wife (Evangelical Lutheran Church of Finland), Prof. Dr. Eino Murtorinne, of Helsinki University, with his wife, and Protodeacon Michael Krysin, of the Dormition Cathedral Church of Helsinki.

On May 2, in Moscow, the guests attended the divine service of the Good Friday in the Church of Sts. Peter and Paul in Lefortovo.

On May 3, the guests arrived in Minsk. Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations, met them at the railway station. The guests got acquainted with the places of interest of the capital of Byelorussia, visited the Khatyn Memorial where they laid flowers at the Eternal Flame and prayerfully honoured the memory of the victims of fascism.

May 4, the Radiant Resurrection of Christ, the guests met in the Minsk Cathedral Church of the Holy Spirit. The Paschal divine service was led by Metropolitan Filaret and Metropolitan John. After the Liturgy Metropolitan Filaret and Metropolitan John exchanged greetings.

After the divine service Metropolitan Filaret gave a festal luncheon in honour of high guests at his residence. The same day Paschal Vespers was conducted at the cathedral at which the city clergy and the faithful of Minsk congratulated their archpastor with the Feast of Holy Easter. Bishop Samuel Lehtonen delivered a word of greeting in which he noted that the fraternal ecumenical relations have existed between the Evangelical Lutheran Church

of Finland and the Russian Orthodox Church for a long time.

In the evening, at the residence of Metropolitan Filaret there was held an Easter reception attended by the guests from Finland, the city clergy, representatives of the Church circles. During the reception Metropolitan Filaret and his guests delivered speeches of greeting.

In the evening Bishop Samuel Lehtonen and Prof. E. Murtorinne left Moscow.

On May 5, Easter Monday, Metropolitan Filaret and Metropolitan John arrived at the city of Baranovichi where they celebrated Paschal Vespers in the Cathedral of the Protecting Veil of the Mother of God. Thousands of worshippers heard greetings of the Orthodox hierarch from Finland. After the divine service the dean of the cathedral, Archpriest Aleksandr Dzichkovsky, gave a reception which was attended, among others, by the clergy of the deanery.

On May 6, the Feast of St. George the Victorious, Metropolitan Filaret and Metropolitan John concelebrated the Divine Liturgy in the Dormition Cathedral of the Zhirovitsy Monastery. Father Superior Archimandrite Konstantin cordially greeted the hierarchs with the Feast of Holy Easter on behalf of the brethren and gave a reception in their honour.

In the evening the guests returned to Minsk and departed for Moscow by train.

Metropolitan John and Protodeacon Michael Krysin visited the city of Vladimir where they met Archbishop Seraphim of Vladimir and Suzdal.

Before his departure to Finland Metropolitan John was received by Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations, at the premises of the department.

Consecration of the Church of St. Korniliy the Martyr in the Pskov-Pechery Monastery of the Dormition

"Thou hast shone forth the lamp of thy cloister, O Father Korniliy..." (From the Akathistos to St. Korniliy)

A church of St. Korniliy the Martyr, Hegumen of Pskov-Pechery Monastery and Miracle Worker, was consecrated in the Pskov-Pechery Monastery the Dormition on May 20, 1986.

Hegumen St. Korniliy (†1570) administered the cloister for a period of more than forty two years which was marked with extensive construction work in the monastery. With his blessing, along with mighty fortifications, St. Nicholas Church was built over gates and some time later a tower crowning the church was added. The church and the tower built under one roof blend into a single whole. The cloister witnessed the labours and the martyrdom of the ascetic, and now, four centuries later, it has been destined to become a church dedicated to its saint-builder.

The old iconostasis from the tower was handed over to the Moscow Monastery of St. Daniel, and a new iconostasis and altar were built in it in 1986 for the Feast of St. Korniliy the Martyr. Icons were painted by a monk of the cloister, Hegumen Zinon, after some of the best 16th century examples with motifs made according to ancient rules. The project was supervised by the father superior of the monastery, Archimandrite Gavriil.

On the eve of the consecration, on May 19 in the evening, All-Night Vigil was conducted in the new church. The divine services on the following day were preceded by a moleben with the blessing of water. The Order of Consecration and the first Divine Liturgy in the new church were celebrated by Archimandrite Gavriil, and an assembly of the brethren. The stern singing of the choir of brethren, the pealing of the bells combined with local liturgical peculiarities and a peculiar architecture of the new church generated a profoundly prayerful mood of the congregation,

recreating in their mind's eye the olden times when the first builders of the cloister performed their acts of faith in the God-made caves.

The father confessor of the monastery, Archimandrite Ioann, delivered a sermon tracing the labours and ascetic feasts of St. Korniliy and the spiritual-ethical principles of his life. He explained why it was decided now to build a church in his honour.

The Divine Liturgy was followed by a thanksgiving moleben after which "Many Years" was sung. Before the dismissal, Archimandrite Gavriil addressed those who had worked diligently on the construction of the church and its holy altar. He said: "Your labours in building the church in honour of St. Korniliy the Martyr are part of the contribution of this cloister to the preparations for the great and solemn feast of the Russian Church—the Millennium of the Baptism of Russ. The building of the new church bespeaks of the ineffable and grace-giving mercy of God to all who dwell in this holy cloister, which, as the spiritual pillar of Orthodoxy in the north-west of our country, has been staunchly upholding and safeguarding the behests of its outstanding hegumen—the builder of the monastery, St. Korniliy. The candle of monastic acts and truly Christian enlightenment has been shining brightly here, and has never been extinguished...". In conclusion, the father superior wished everyone the grace-giving help of God in the work of salvation and felicitated the worshippers on the feast of consecrating the new church.

This is the tenth church in the Pskov-Pechery Monastery. The council of monastery startsy decided that the early Divine Liturgy be celebrated in it on Tuesdays each week.

*Hegumen TIKHON,
Superintendent Dean
of the Pskov-Pechery Monastery*

Archpriest Vasiliy Mikhailovich Metallov

and His Views on the Eight-Tone Nature of the Znamenny Chant

(For the 60th Anniversary of His Demise)

Archpriest Vasiliy Metallov (1862-1926), professor of the Moscow Conservatoire and the Institute of Archaeology ranks among the leading authorities on the early Russian singing. The rector of a Moscow church, he was a leading expert on liturgical singing of the end of the last and the beginning of this century.

Archpriest Vasiliy Metallov is the author of scholarly works on practically all aspects of early Russian singing, including the treatise *Bogoslužebnoe penie Russkoi Tserkvi v period domongolskii* (Russian Liturgical Singing of the Pre-Mongol Period) (Moscow, 1906), one of the first fundamental studies of the earliest "stratum" of Russian liturgical music. He also compiled the *Azbuki* (Alphabets) of the Znamenny and Demestvenny chants. His works on the origins of the Znamenny Chant, paleography and church archaeology remain of fundamental value to this day.

The importance of his research into the Russian musical culture of the Middle Ages is determined by the fact that he was one of the first Russian scholars who was able to disclose the eight-tone (echos, Russ.—glas) nature of the Znamenny Chant. Drawing on the work of pioneer paleographers, and having generalized in his works the data of the previous medieval music studies, he advanced many daring hypotheses on the origins and historical development of Russian liturgical singing, avoiding the errors of his predecessors and reaching a higher level of understanding of the fundamentals of the Russian eight-tone singing. This warrants the conclusion that his studies of the Znamenny Chant came as a culmination in the history of research into the early Russian church music. His work *Osmoglasie znamennogo raspeva* (Eight-Tone Znamenny Chant) became the cornerstone for all the subsequent studies in this field by Russian and foreign scholars.

Studies of Russian medieval music as a branch of research dealing with early liturgical singing and methods of notation took shape not earlier than the middle of the last century, when a group of outstanding experts on church music, such as V. M. Undolsky, I. P. Sakharev and V. F. Odoevsky, launched systematic studies into early Russian singing, including a scholarly assessment of many of its aspects.

By that time a peculiar situation had taken shape in the Russian liturgical singing: the tra-



ditional Znamenny Chant one-part singing which had for centuries been the only kind of liturgical singing in Russia was replaced by polyphony of Italian origin. "While at the time of Peter the Great," V. Metallov pointed out, "the ancient Kryuk notation was still in use alongside the polyphony of a prevailing Russian orientation and character... in the subsequent reigns the system of staff notation and a foreign concert style of singing, conducted by foreign bandmasters rapidly became widespread with the encouragement from the top, and long came to be established in Russia casting into oblivion the native Russian singing of recent past" [1, 161].

This historically unnatural state of affairs in Russian liturgical singing was perceived by many church leaders of the past too. In *Istoricheskoe rassuzhdenie o bogoslužebnom penii* (Historical Discourse on Liturgical Singing) (1804) Metropolitan Evgeniy (Bolkhovitnov) of Kiev stressed that foreign style of singing remained for the Russian Church "something alien and depending on arbitrary will alone" [1, 162].

An attempt to restore historical continuity in the development of traditional Russian liturgical singing was made by D. S. Bortnyansky, composer of the polyphonic school. Bortnyansky, however, valued the ancient Znamenny Chant and came out for "putting an end to these

ongruous and arbitrary alterations in liturgical singing, which distort its melody and measured manner". Bortnyansky suggested publishing a complete cycle of hymns in the Znamenny Chant in the Kryuk notation, stressing the importance and the need for this particular method of notation. He noted that "being an inexhaustible source of the development of the newly-emerged type of singing, ancient singing would help revive the national genius, suppressed by norms, and its revival would bring to life a musical world of its own" [1, 163]. But Bortnyansky's project was never implemented, because, as Metallov observed, "society fell short appreciating the importance of this work". One should stress that for the first Russian paleographers and archaeologists of the mid-19th century the study of the Znamenny Chant was not merely a matter of scholarly interest. They were motivated by a desire to rectify liturgical singing and restore it to Orthodox tradition. In his work *Russkoe tserkovnoe pesnopravie* (Russian Church Singing), I. P. Sakharov quotes a significant passage from the manuscript Znamenny Chant *Vsenoshchnik*: "...Having abandoned all worldly cares, fixing our mind's eye on Heaven, and having lit the lamps of our soul, let us approach with contrition the omnipotent Lord, piously supplicating and singing not too loudly, but with a voice of humility" [7, 273]. Metropolitan Evgeniy as well

Bortnyansky and the first scholars-paleographers, realized that it was only the old Russian Znamenny Chant that could meet this requirement in full. When studied in detail, the Kryuk notation immediately posed before the scholars a whole range of questions. The main problem was that by the 19th century the Znamenny Chant singing had long been a thing of the past. The oral tradition that had for centuries played a decisive role in mastering the intonation structure of the chant had been lost together with many basic principles of musical perception of the past centuries. There were the first students of the Znamenny Chant who tried to rediscover what had been common knowledge to our forefathers. And whereas the Znamenny Chant of the recent *pomeyny* period * as relatively easy to understand, the further the researcher delved into the past, the more "blanc spots" he encountered. What is more, the choral scores of the 12th-17th centuries studied by researchers were always but of an auxiliary importance for the choristers, who re-

lied on the living and constantly developing oral tradition, and did not offer the exact fixation of the musical material. All this complicated in the extreme studies of the Znamenny Chant.

To attain a better understanding of the essence of Znamenny Chant eight-tone nature it was not only necessary to learn to read the kryuk score and be well versed in the musical material of the chant. It was also necessary to choose the right points of departure, determine the main criterium for investigating the Znamenny Chant and have a thorough knowledge of the theoretical background of Orthodox liturgical singing, above all the patristic teaching concerning music. This proved to be too much of a task even for such leading scholars as Archpriest D. V. Razumovsky, Archpriest I. I. Voznesensky, Yu. K. Arnold and S. V. Smolensky. Having studied many kryuk scores belonging to different epochs and having made most valuable observations on many key problems of the Znamenny Chant, they nevertheless proceeded from erroneous assumptions in interpreting the essence of the Russian eight-tone singing, trying to trace it to the old Greek fret system. In their view each tone of the Znamenny Chant was characterized by the use of a certain fret, based on a combination of two tetrachords, and had its own basic and dominant sounds. This speculative conception developed under the influence of the Greek and, partly, Western theory of music. Taking this approach to the eight-tone singing, one could not help arriving at tendentious conclusions in analyzing concrete examples of the Znamenny Chant.

Archpriest Vasiliy Metallov was able to overcome this delusion. Speaking of the dependence of the Znamenny Chant on the old Greek system of frets and tones, he pointed out that "everyone who engages in practical study of early Orthodox liturgical singing is entitled to ask wherein lies this dependence and how it manifests itself... where are the theoretical or practical data using which the Russian chorister of old, and also of today, could determine the tones of Russian church singing on the basis of the old Greek musical system, of the structure of eight-tone Greek singing. To this day we can find no such data in history, archaeology or the theory and even the practice of church singing" [2, 1-2].

Having studied many kryuk music scores, Metallov came to the conclusion that the musical material of the Znamenny Chant consists of a definite amount of ready melodic formulas—patterns (*popevki*)—the different combinations of which constitute the basis of the Russian eight-tone singing. In other words, every tone

* The period following the reform of the Znamenny system of notation (17th century) when special red-letter marks came to be used to denote more clearly the pitch and the duration of the neumes.

of the Znamenny Chant was characterized not by scales, frets or tetrachords, but by a set of *popevki*—intonations typical of that particular tone only. This was a discovery of great importance.

The system of tone *popevki* took its final shape in the 15th-first half of the 16th centuries. It is difficult to say how it came into being, although it may be assumed that this came about as a result of constant selection of the most typical intonations and their establishment in choral practice. Metallov pointed out that the manner of expressing the melody in each tone by certain melodic patterns could have been assumed by choristers because of their ignorance of the Greek theory of eight-tone singing. Having mastered the manner of Greek singing, Russian choristers were unable to sing it in Znamenny Chant, without copying some familiar Greek examples. Metallov regarded the *popevki* system of the Znamenny Chant as a purely Russian invention, unprecedented in Byzantine liturgical music or other musical cultures.

But 20 years after Metallov, E. Wellesz discovered the same *popevka* principle of composition in melodies of the Serbian Octoechos of the 13th century investigated by him. He came to the conclusion that this same technique was also present in Byzantine church music and in the West European chorale. He wrote: "By analyzing the musical structure of melodies belonging to one of the eight echoi I found that the melodies of each echos were built up of a number of formulae which were a peculiar feature of the mode, or, in other words: it was not the 'scale' which was the basis of composition for the early Christian and Byzantine hymnographer, but a group of formulae which belonged together and made up the material for each mode" (8, 71).

These conclusions make it possible to conclude that this *popevka* principle of composition is one of the basic properties of Orthodox liturgical singing making it radically different from secular music. Whereas in secular music a composer tries to create something new and reveal his creative individuality, the Orthodox musician is motivated by the desire to blend with the conciliar musical legacy of the Church, without counterposing anything personal and individual to the age-old tradition. "The medieval composer," Yu. Keldysh pointed out, "had to deal with an established sum total of melodic formulas, which he put together and combined, following the definite rules and prescriptions of musical composition" [6, 34]. Therein lies the stringently canonical essence of liturgical singing, making it similar to icon-painting in which the artist was also bound by a certain scheme, or

canon. In this respect liturgical singing according with the basic principle of religious life, for the manifold life of the Church rests on some perpetually established and immutable dogma.

In his *Osmoglasiye Znamennogo raspeva* (Eight-Tone Znamenny Chant) Metallov published the transcriptions of a total of 269 Znamenny *popevki*. He obtained this material from Kryuk scores of the 16th-18th centuries and also from special collections of *popevki*.

His transcriptions do not exhaust by far the treasure trove of intonations of the Znamenny Chant. But Metallov never intended to compile a complete collection and his study was intended as a preparatory one for his *Azbyuka kryukovo peniya* (Alphabet of Kryuk Singing) (1899) and was designed to acquaint the reader with the chant's melodic material and the main principles of composition.

It should be noted that the basic "fund" of intonations of the Znamenny Chant took shape by the 15th century and its subsequent development proceeded only as the creation of new versions or varieties of the already known *popevki*. Despite the fact that this principle of composition provided the basis of the Byzantine eight-tone liturgical singing, the Russian Znamenny Chant *popevki* of the 15th-16th centuries, researchers note, are a far cry from the Byzantine ones in their melodic material, though the Byzantine ones possibly served as their prototypes. Metallov divided the Znamenny Chant *popevki* into two main categories: those encountered in only one tone and those present in several ones, noting a certain intonational similarity between the parallel tones—the first and the fifth, the second and the sixth and so on. He also grouped the *popevki* according to their place in a hymn (opening, middle and closing ones).

All the works of Archpriest Vasilii Metallov keynoted the inseparable connection of Znamenny Chant *popevki* with their graphic presentation in choral scores.

One should note at this point that a very peculiar system of musical notation, the so-called neume notation, was developed for recording liturgical music in the Orthodox Church. This method of notation was designed to remind the chorister of some familiar melody. Therefore before one could read such a score, one had to hear the music, thus of decisive importance here was oral tradition, that is learning the intonation as sung by a teacher.

In the Russian Orthodox Church, a peculiar type of notation was worked out over the centuries, identical in its basic principles to the early Byzantine neume notation, but very different from it in its graphical form. This type of notation came to be called *kryuk* notation.

fter the basic graphic symbol it employed kryuk—hook in Russ.). Metallov stressed time and again that ancient Orthodox chants have to be studied “not in a modern musical transcription, which fails to convey them in their completeness and purity, but in their original form, in the kryuk notation... Only then can reliable results be achieved, both theoretical and practical, as had already been pointed out by the famous Bortnyansky” [1, 177].

But why is the Kryuk (neume) notation of such importance in studying the Znamenny chant and why can’t it be adequately replaced with the ordinary notation? The answer to these questions lies in the fundamental characteristics of liturgical singing which distinguish it from secular music. The set combinations of neumes are sufficient for putting down the familiar melodic patterns—*popevki*.

The kryuk notation does not oblige a chorister to follow an exact melodic pattern, leaving him a free choice for independently comprehending and intoning the *popevki*; the chorister must be in a constant creative search, he cannot become a mere “performer” who automatically and accurately reproduces the musical score. At the same time the common pattern of the musical material of the chant prevents the worshipper from becoming a mere listener who is waiting for a new turn of the melody, a fresh musical thought, but focuses his attention, instead, on the text of the hymn, and enables him to become engrossed in prayer. In this way the precentor, the chorister who sings from a kryuk score and the listener-worshipper become equal participants in a creative act of conciliar prayer, singing unto the Lord “with one mouth and one heart”.

In his *Azbuka kryukovogo peniya* Metallov classified the musical symbols according to the increasing number of sounds they stand for, beginning with that standing for one single sound, and so on. In adopting this method of classification he makes a concession to the modern listener accustomed to the principles of linear notation according to which a melody is broken into a number of static moments—sounds, or notes.

For the first time in Russian musical medievalist studies, Archpriest Vasiliy Metallov formulates the fundamental triad of the Znamenny Chant, embracing a tone, *popevka* and a kryuk sign. The scholar demonstrated that one of them can be perceived in isolation from the other two. In the context of the annual liturgical cycle, the eight tones of the Znamenny chant comprise the chant proper—a grandiose church musical system characterized by the immutability and stability of the main choral intonations, and also by the infinite variety of

combinations of these intonations depending on the order of divine service in every particular case.

By its artistic merits the Znamenny Chant ranks with the outstanding phenomena of world musical culture, as has repeatedly been acknowledged by all students of old Russian music. As for its theoretical background, spiritual content and correspondence to the patristic teaching on church music, this chant is unparalleled in world culture. Archpriest Vasiliy Metallov points out that the Znamenny Chant is “a priceless treasure” of the Russian Orthodox Church, being the only truly Orthodox manner of church singing. Echoing the views of Metropolitan Evgeniy Bolkhovitinov, Bishop Porfiriy Uspensky, Archpriest D. V. Razumovsky and many others he insisted on the need for its revival.

At the same time, Metallov attacked attempts at harmonization of the Znamenny Chant repeatedly undertaken by church composers of the 19th century. “The true early Christian Church was unaware of harmony,” he points out. “She performed the liturgical melody in unison and was able to achieve results one can hardly expect from all the fundamentals of the old harmony, including the counterpoint itself. The unison singing of a liturgical melody is fuller than any harmony” [1, 182]. The idea of the scholar was that the Znamenny Chant can and must be revived in its original one-part form. This calls for a painstaking and careful study of the Znamenny music scores in the historical, theoretical and archaeological aspects, revealing the basic principles of structure and regularities of development of the Znamenny Chant singing, of the entire system of old Russian chants.

The research conducted by Archpriest Vasiliy Mikhailovich Metallov is of great importance for Russian liturgical singing. He not only collected and systematized all the available scholarly information on the Znamenny Chant, but was able to penetrate into the essence of the whole system of old Russian chants, guessing correctly at the basic regularities of the thinking and the artistic method of our forefathers. This has been the result of his exceptional musical erudition and religious penetration. Being a clergyman, he had a perfect command of the theological-liturgical legacy of the Orthodox Church (he had the Degree of Magister of Theology) and applied his knowledge to research into liturgical singing, scoring some truly impressive results.

At this point one should note once again the particularly practical orientation of the scholarly research conducted by Archpriest Vasiliy Metallov. His work, as he himself pointed out,

(Continued on p. 35)

Exhibition in Potsdam

The exhibition, entitled "The Russian Orthodox Church Today", was opened, on the initiative of the Central European Exarchate on May 18, 1986, in Nikolaikirche, the cathedral of the Evangelical Church in Potsdam, the GDR. The opening ceremony was attended by Archbishop Feodosiy of Berlin and Central Europe (now of Omsk and Tyumen) as well as representatives of the religious, political and public circles of the city, including General Superintendent Günter Bransch, the Rev. Hans-Christian Dietrich, Dr. Kiestner and others. Dr. Friedrich Kind, member of the GDR State Council and Chairman of the Potsdam Branch of the Christian Democratic Union, who visited the exhibition accompanied by his wife, gave a high assessment to its organization and the entries on the display.

They included liturgical vestments, church requisites, icons and books published by the Moscow Patriarchate and numerous photographs.

The dean of the Nikolaikirche, the Rev. Beuchel, was quoted as saying that no less than one million people were expected to see the exhibition during the three summer months of its work and that the visitors would be given an opportunity to get acquainted with the life of the Russian Orthodox Church, the interest for which is growing in the world in connection with the approaching Millennium of the Baptism of Russ.



On the photos: Fragment of the exhibition

IN THE DIOCESES

Chernovtsy Diocese On April 27, 1986, Palm Sunday, during Divine Liturgy in the St. Nicholas Cathedral in Chernovtsy, Bishop Varlaam of Chernovtsy and Bukovina presented the Order of St. Sergiy, First Class, to V. I. Matichin who has been the cathedral warden for the past 25 years. He was honoured with the award by His Holiness Patriarch Pimen for Holy Easter in recognition of his zealous service of the Holy Church over many years.

On May 3, Holy Saturday, during Divine Liturgy in the cathedral Bishop Varlaam raised, with the blessing of His Holiness Patriarch Pimen, Hegumen Valerian to the rank of Archimandrite. He presented patriarchal awards for Holy Easter: the mitre—to archpriests Julian Bambulyak, Vladimir Borchi, Leontiy Kasirovsky and Ioann Strugaru and pectoral cross—to priests Svyatoslav Knignitsky and Petr Kalinich.

On May 9, Easter Friday, the Feast of the Conception of the Mother of God "The Life-Bearing Source", Vladyka Varlaam, during Divine Liturgy in the cathedral, presented patriarchal awards: the mitre—to archpriests Aleksandr

Bachinsky and Avksentiy Voznyuk; the palitsa—to Ioann Amariy and Vasiliy Stolyarchuk; the pectoral cross—to priests Aleksandr and Vladimir Georgitsu, Dimitriy Zavyalets and Ioann Chunchuk. With the blessing of His Holiness Patriarch Pimen, Vladyka Varlaam raised to the rank of archpriest priests Andrei Nagirnyak, Mikhail Rusnak and Vasiliy Yasiniivsky. Before announcing the awards, Bishop Varlaam addressed the clergymen with a word of edification and called on them to continue working with zeal for the good of the Church of Christ and the Motherland. After the Liturgy there was a panikhida for the Soviet servicemen who gave their lives on the battlefield.

On May 25, the 4th Sunday after Easter, of the Paralytic, Bishop Varlaam celebrated Divine Liturgy in the Dormition Church in the village of Mamalyga, Novoselitsa Region. Upon his arrival there he was welcomed by the parishioners with flowers and members of the Church Council presented the archpastor the traditional bread and salt. The rector, Father Vladimir Saftenko, addressed him with a speech of greeting. Before the service Vladyka Varlaam consecrated the church after repairs.



Bishop Varlaam of Chernovtsy and Bukovina with the clerics and parishioners of the Church of the Nativity of the Blessed Virgin in the village of Shilovtsy, Khotin District, after divine service, January 12, 1986

After the Liturgy there was a festal procession around the church and "Many Years" was sung. The archpastor thanked the church council members and parishioners for taking good care of their church and then, in keeping with the local custom, anointed the faithful with holy oil.

On other Sundays and feast days Bishop Varlaam officiated and preached in the St. Nicholas Cathedral in Chernovtsy.

Kharkov Diocese On May 15, 1985, the Feast of St. Athanasios, Patriarch of Constantinople, the Miracle Worker of Lubny, Archbishop Irinei of Kharkov and Bogodukhov and Bishop Damaskin of Poltava and Kremenchug, who arrived for the occasion, concelebrated Divine Liturgy in the Kharkov Cathedral of Annunciation. On the eve, they officiated at All-Night Vigil there with the reading of the Akathistos to St. Athanasios. The archpastors were assisted by diocesan clergy.

On the feast day, early in the morning, Archbishop Irinei attended Divine Liturgy in the Domestic Chapel of St. Athanasios.

During the late Liturgy in the cathedral, at the Lesser Entrance Vladyka Irinei announced patriarchal and archpastoral awards for Holy Easter to diocesan clergy. Archpriest Boris Kononenko of the cathedral was granted the right to celebrate Divine Liturgy with Holy Doors open until the Lord's Prayer; the mitre was presented to Archpriest Aleksiy Kotsyuba, cleric of the Kharkov Church of the Beheading of St. John the Baptist; ornamented cross was presented to Archpriest Petr Vasilashku, Secretary of the Kharkov Diocesan Administration, and Archpriest Grigoriy Ruzhko, rector of the St. Nicholas Church in the village of Krasny Oskol; the palitsa was presented to Archpriest Andrei Polikop, ecclesiarch of the cathedral, and Archpriest Daniil Sedovolosy, Rector of the Holy Spirit Church in the town of Yuzhnoe. Priests Ioann Zelensky, Feodor Grechko, Vasiliy Vlasuk and Dimitriy Pushkar were raised to the rank of archpriests. Patriarchal and archpastoral awards were also presented to other clerics of the diocese.

On May 19, the 6th Sunday after Easter, of the Blind Man, Vladyka Irinei celebrated Divine Liturgy in the Church of the Protecting Veil of the Mother of God in the village of Bezlyudovka near Kharkov where the rector is Father Stefan Ivanchuk.

On May 21, the Feast of Apostle and Evangelist St. John the Divine, Archbishop Irinei celebrated Divine Liturgy in the Church of St. John the Divine in the village of Staroverovki, Novaya Vodolaga Region, of which Father Sergiy Budnik is the rector. The Liturgy

was followed by a moleben and a festal procession around the church.

On May 22, the Apodosis of Easter, the Feast of the Translation of the Relics of St. Nicholas the Miracle Worker, Vladyka Irinei celebrated Divine Liturgy in the St. Nicholas Church in the town of Zhikhov near Kharkov of which Archpriest Vsevolod Rybachuk is the rector. After a moleben and a festal procession, the archpastor felicitated the faithful on their patronal feast.

On May 26, the 7th Sunday after Easter, of the Holy Fathers of the First Ecumenical Council, Archbishop Irinei celebrated Divine Liturgy in the Ascension Church of Lipovaya Roshcha neighbourhood in Kharkov. The Liturgy was followed by a moleben and a festal procession.

On June 3, Holy Spirit Day, Vladyka Irinei celebrated Divine Liturgy in the Holy Trinity Church in the village of Okhocheye, Novaya Vodolaga Region, where Father Petr Manuilenco is the rector. The Liturgy was followed by a moleben and a festal procession.

On June 4, the Feast of Sts. Constantine and Helena, Equal to the Apostles (in keeping with the Rule, the service was moved from June 3), Archbishop Irinei celebrated Divine Liturgy in the Kharkov Church of Sts. Constantine and Helena of which Father Aleksiy Trofimov is the rector.

On June 9, the 1st Sunday after Pentecost, of All Saints, Archbishop Irinei celebrated Divine Liturgy in the Annunciation Church in the town of Krasnograd where Father Ioann Lizan is the rector.

On July 7, the 5th Sunday after Pentecost, the Nativity of St. John the Baptist, Vladyka Irinei celebrated Divine Liturgy and conducted a moleben in the Church of the Beheading of St. John the Baptist in Kharkov where Archpriest Yaroslav Bovtyuk is the rector.

On July 12, the Feast of Sts. Peter and Paul, the Chief Apostles, Archbishop Irinei celebrated Divine Liturgy in the Kharkov Church of Sts. Peter and Paul. The Liturgy was followed by a moleben and a festal procession around the church.

On July 21, the 7th Sunday after Pentecost, the Feast of the Kazan Icon of the Mother of God, Archbishop Irinei celebrated Divine Liturgy in the Kharkov Church of the Kazan Icon of the Mother of God. After a moleben and a festal procession, the archpastor felicitated the worshippers on their patronal feast.

On August 18, the 11th Sunday after Pentecost, Vladyka Irinei celebrated Divine Liturgy in the Church of the Transfiguration in the town of Novaya Vodolaga where Archpriest Mikhail Lyakhovich is the rector.

On August 28, the Feast of the Dormition of the Mother of God, Archbishop Irinei celebrated Divine Liturgy in the Dormition Church in the town of Barvenkovo where Father Nikolai Sakidon is the rector.

On September 8, the 14th Sunday after Pentecost, Archbishop Irinei celebrated Divine Liturgy in the Transfiguration Church of the Ledny neighbourhood in Kharkov.

On September 11, the Feast of the Beheading of St. John the Baptist, Vladyka Irinei celebrated Divine Liturgy in the Kharkov Church of the Beheading of St. John the Baptist.

On September 19, the Feast of the Miracle of St. Michael the Archangel in Chonae, Archbishop Irinei celebrated Divine Liturgy in the St. Michael Church in the village of Zacheplikovka of which Father Aleksiy Bogaichik is the rector.

On September 21, the Feast of the Nativity of the Most Holy Mother of God, Vladyka Irinei celebrated Divine Liturgy in the Church of the Nativity of the Most Holy Mother of God in the village of Andreyevka where Father Aleksiy Danilo is the rector. The Liturgy was followed by a moleben and a festal procession.

On September 30, the Feast of the Holy Martyrs Pistis, Elpis and Agape and their mother Sophia, Archbishop Irinei celebrated Divine Liturgy in the Kharkov Church of the Three Holy Hierarchs whose southern side-chapel is dedicated to the holy martyrs.

On October 14, the Feast of the Protecting Veil of the Mother of God, Archbishop Irinei celebrated Divine Liturgy, followed by a moleben, in the Church of the Protecting Veil in the village of Panyutino where Father Dimitry Neger is the rector.

On October 27, the 21st Sunday after Pentecost, Vladyka Irinei celebrated Divine Liturgy followed by a moleben in the St. Nicholas Church in the village of Orelki where Father Aleksiy Sushnyak is the rector.

On November 4, the Feast of the Kazan Icon of the Mother of God, Archbishop Irinei celebrated Divine Liturgy in the Kharkov Church of the Kazan Icon of the Mother of God. The Liturgy was followed by a moleben and a festal procession.

On November 6, the Feast of the Icon of the Mother of God "Consolation of All the Afflicted", Archbishop Irinei celebrated Divine Liturgy in the Church of the Icon of the Mother of God "Consolation of All the Afflicted" in the town of Chuguev. After a moleben there was a festal procession.

On November 8, the Feast of St. Demetrios of Thessalonica the Great Martyr, Vladyka Irinei celebrated Divine Liturgy in the St. Demetrios Church in the town of Vasishchevo.

After the Liturgy there was a moleben and a festal procession.

On November 12, the Feast of the Ozeryanskaya Icon of the Mother of God, Archbishop Yuvenaliy of Kursk and Belgorod and Bishop Savva of Poltava and Kremenchug were in Kharkov for the celebration. On the eve, Archbishop Irinei and the visiting archpastors officiated at All-Night Vigil in the cathedral with the reading of the Akathistos to the Mother of God, and on the feast day itself, concelebrated Divine Liturgy there, assisted by numerous diocesan clergy.

On November 14, the Feast of Sts. Cosmas and Damian the Silverless and Miracle Workers, Vladyka Irinei celebrated Divine Liturgy, followed by a moleben in the Ascension Church in the town of Izyum where the northern side-chapel is dedicated to the two saints. Before the service the church was consecrated after restoration. After the service there was a festal procession around the church. The archpastor thanked the rector, Archpriest Iosif Romanchak, and the church council members for their zealous care of their church.

On November 17, the 24th Sunday after Pentecost, Vladyka Irinei celebrated Divine Liturgy in the St. Michael Church in the village of Murafa where Father Feodor Grechka is the rector.

On November 21, the Synaxis of St. Michael the Archangel and other Bodiless Powers of Heaven, Archbishop Irinei celebrated Divine Liturgy in the St. Michael Church in the village of Peresechnoe.

On November 28, the Feast of Sts. Gurios, Samonas and Abibos the Martyrs and Confessors, Vladyka Irinei celebrated Divine Liturgy and conducted a moleben in the Transfiguration Church in the village of Lednoe.

On January 8, 1986, the Synaxis of the Most Holy Mother of God, Archbishop Irinei celebrated Divine Liturgy in the Church of the Ozeryanskaya Icon of the Mother of God in Kharkov. On January 9, the Feast of St. Stephen the Protomartyr and Archdeacon, he officiated in the Church of the Three Holy Hierarchs there.

On January 14, the Feast of the Circumcision of the Lord and the Feast of St. Basil the Great, Vladyka Irinei celebrated Divine Liturgy in the Kharkov Church of Sts. Peter and Paul.

On January 20, Synaxis of St. John the Baptist, Archbishop Irinei celebrated Divine Liturgy in the Church of the Beheading of St. John the Baptist in Kharkov.

On February 12, the Synaxis of the Ecumenical Teachers and Hierarchs Sts. Basil the Great, Gregory of Nazianzus and John Chrysostom, Archbishop Irinei celebrated Divine Liturgy.

turgy in the Kharkov Church of the Three Holy Hierarchs.

During divine services Vladyka Irinei preached, urging the faithful to live as befits the Christian, treasure Orthodox faith, pray diligently and work for the good of the Motherland. On all the Twelve Great Feasts while officiating in the cathedral and during services in the parishes the archpastor bestowed blessings on the congregations.

Odessa Diocese On April 16, 1986, Wednesday of the 5th week in Lent, the day of the demise of the Odessa archpastors—Archbishop Nikon Petin († 1956) and Metropolitan Boris Vik († 1965)—Metropolitan Sergiy of Odessa and Kherson, assisted by the Rector of the Odessa Theological Seminary, Archpriest Aleksandr Kravchenko, and clerics of the Dormition Cathedral Church, conducted a panikhida by the tomb of Archbishop Nikon in the lower Church of St. Nicholas of the Odessa Dormition Cathedral. Vladyka Sergiy delivered a speech in tribute to the archpastor of blessed memory and at the end of the panikhida the congregation sang "Eternal Memory". On that same day Metropolitan Sergiy conducted a panikhida by the grave of Metropolitan Boris in the cemetery of the Odessa Monastery of the Dormition. It was attended by the monastery brethren, teachers and pupils of the Odessa Theological Seminary.

On April 17, the anniversary of the demise of His Holiness Patriarch Aleksiy (Simansky; † 1970) of Moscow and All Russia, Metropolitan Sergiy, assisted by the brethren of the Odessa Monastery of the Dormition and teachers of the Odessa Theological Seminary, conducted a panikhida for the Primate of blessed memory in the monastery Dormition Church. In his exhortation before the panikhida Metropolitan Sergiy described the personality of His Holiness Patriarch Aleksiy and his service of the Church. In keeping with tradition, prayers for the departed Primate of the Russian Orthodox Church were said on that day in all the churches of Odessa. From 1947, Patriarch Sergiy used to visit every year the Patriarchal residence in the Odessa Monastery of the Dormition, met and talked with the monastery brethren and also with the teachers and pupils of the Odessa Theological Seminary and officiated in the cathedral and other churches of Odessa and the diocese.

Resurrection Parish in Rabat On December 24, 1985, Christmas Eve (New Style), the Dean of the Resurrection Church in Rabat (Morocco), Hegumen Guriy attended, in response to an invitation of the clergy of the St. Peter Cathedral,

a Mass celebrated by Archbishop Hubert Michon of Rabat (Roman Catholic Church).

On December 25-26, Hegumen Guriy visited the city of Safi, a centre of the fish-processing industry on the country's north-western coast. He visited some Orthodox families of Russian extraction and conducted a panikhida for the departed countrymen at the local cemetery. Hegumen Guriy paid a courtesy call to the rector of the local Catholic parish of St. Vincent, Father Emmanuel de Montgolfier, a descendant of the famous French aeronauts. In the Church of St. Vincent, Hegumen Guriy and Father Emmanuel de Montgolfier said together the Lord's Prayer.

On January 7, 1986, Christmas Day, Hegumen Guriy celebrated Divine Liturgy in the Resurrection Church with hymns being sung in Church Slavonic and French. The service was attended by the Pastor of the Evangelical community in Rabat, Ray Teevissen.

On January 9, Hegumen Guriy paid a visit in Casablanca to the rector of the Annunciation Church, Archimandrite Sabbas Karras (Alexandrian Patriarchate) and also to the President of the Council of Christian Churches in Morocco, the Rev. Gilbert Schmidt.

On January 19, Holy Epiphany, Hegumen Guriy celebrated Divine Liturgy in the Resurrection Church, followed by the Great Blessing of the Waters. Among the congregation were many Catholics fond of Orthodox liturgy. The prayers of the Office of the Great Blessing of the Waters were said in French.

In January, the Christian churches in Morocco observed the traditional Week of Prayer for Christian Unity. On January 18, in Casablanca there was a session of the Council of Christian Churches in Morocco. All the local Christian communities, including the Roman Catholic, Russian Orthodox, Alexandrian Orthodox, Evangelical and Anglican, have each two representatives to the Council—one cleric and one layman. The meeting considered the prospects of development of the ecumenical movement in Morocco. After the meeting, Hegumen Guriy paid a visit to the rector of the Annunciation Church, Archimandrite Sabbas, in that church.

The main services of the Week of Prayer this year were conducted in the Orthodox churches of Rabat and Casablanca. On January 24, in Casablanca, Archimandrite Savva and Hegumen Guriy coofficiated at Vespers attended by Christians of the Orthodox, Catholic, Evangelical and Anglican confessions. The Lord's Prayer was said by Hegumen Guriy in Church Slavonic, Archimandrite Savva intoned the Ektenies and ephoneses in Greek, and Hegumen Guriy said them in Church Slavonic and French.

In Rabat, there was an ecumenical service of worship in the Resurrection Church on January 27, in the evening. Hegumen Guriy, the Dean of the Resurrection parish, conducted Vespers in the presence of the Roman Catholic Archbishop of Rabat, Monsignor Hubert Michon; the Dean of the St. Peter Cathedral, Father Peter Tayez; General Vicar, Father Marc Beaurepaire; the Secretary of the Archdiocese, Father Anri Polle; the Dean of the Spanish Parish of St. Francis of Assisi, Father Herman Falcon-Lopez, and other Catholic priests as well as the Evangelical Pastor, the Rev. Ray Teevissen. The congregation included a multitude of worshippers of all Christian confessions. The prayer "O Heavenly King" was sung by the worshippers in French and every member of the congregation said the Lord's Prayer in his native tongue. The stichera on "Lord, I have cried..." was sung by the psalm-reader A. P. Ovtrakht and the church rector in Church Slavonic, the Dogmatikon at the Lesser Entrance was sung in French by the Orthodox French husband and wife Guyon. An Orthodox Greek, Konstantinos N. Gamuras of the Greek Embassy, sang in Greek "O Joyful Light" and the

Prokimenon. Then the lesson from St. Paul's First Epistle to the Corinthians (12. 7-13) befitting the Prayer for Unity was read in several languages. After that Archbishop Hubert Michon preached. The Ektenes and "Lord, now lettest Thou Thy servant depart..." was sung in Church Slavonic by a choir conducted by Gabrielle Bodda. Before the Dismissal, the attending clergy said in several languages the Prayer for Unity. After the service the choir performed a concert of ecclesiastical music. In memory of the common prayer in the Orthodox church, the dean presented to all its participants small icons of the Mother of God produced by the Moscow Patriarchate workshops.

On January 30, 1986, a conference was held on the theme "Prayer of the Heart—two thousand years' experience of the Eastern Church" in the church of the local community of Franciscan nuns. It was held within the framework of the Week of Prayer for Unity. A lecturer of the French Cultural Centre in Rabat, Jean Robert, presented a report, illustrated with slides, tracing the experience of the Jesus Prayer of the Eastern Orthodox and Russian Christianity.

(Continued from p. 29)

"was all submitted to one common idea and plan, to one common goal—comprehensive promotion of the Russian Orthodox Church singing and raising its present-day level as concerns the teaching and educational sphere, its liturgical and theological essence, as well as the sphere of practical needs of church singing on the cleros" [1, X]. This desire to return our church singing into the channel of Orthodox tradition led to the emergence of a new discipline—Russian musical medievalist research.

In Metallov's view, a student of the Zna-

menny Chant should "combine in one person a responsible historian, archaeologist, theoretician and musician [and also theologian-liturgist.—G. A.] in full equilibrium before the unbiassed judgement of scholarly truth". These words, above all, fully apply to Archpriest Vasilii Metallov himself. He worked extensively and fruitfully in all areas of liturgical singing, "discovering everywhere new points of view, submitting to close scrutiny the achievements of others and combining them into comprehensive systems, theories and practical directions" [1, IX]. Therein lies his outstanding service to Russian medievalist musical studies and to the whole of the Russian Orthodox Church.

SOURCE MATERIAL

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G. ALFEYEV

On January 27, 1986, Hegumen Guriy attended a reception on the occasion of the departure from Morocco of the First Secretary of the Greek Embassy, Constantinos Giovas, at his residence.

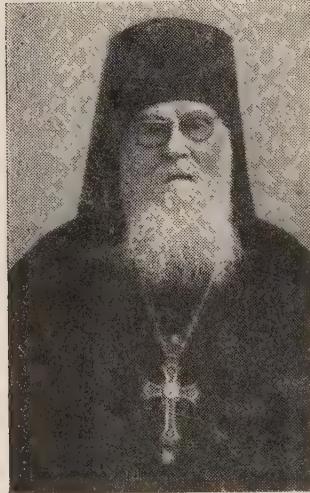
On February 23, there was the annual meeting of the parish clergy and laity.

On March 3, Hegumen Guriy attended a so-

lemn ceremony at the Royal Palace in Marrakesh and a festal reception to mark Morocco's national holiday—Festival of the Throne.

On March 4, Hegumen Guriy paid a visit to a Melchites Convent near Marrakesh. The Mother Superior and nuns showed him their church and other premises and acquainted him with their liturgical rule.

In Memoriam



Hegumen Serafim (secular name, Sergei Kondratyevich Fursa), a superannuated cleric of the Voroshilovgrad Diocese, passed away on December 7, 1985, after a short illness.

He was born on September 24, 1891, in the village of Annovka now Maryinka District, Donetsk Region, into a peasant's family. Ever since his youth, he took to prayer and church services, and was especially fond of church singing. He studied at a parish school and in 1913 finished a theological college in Mariupol (now the city of Zhdanov).

From 1913 to 1924 he was a psalm reader in one of the churches of the Bakhmut Uyezd, now Artemovsk District, Donetsk Region. In 1924 he was ordained deacon and in 1928 — presbyter. After that he served in parishes of the Voroshilovgrad (Lugansk) Diocese. His responsive and compassionate attitude to his flock won him their love and respect.

From 1965 until his retirement he served in the St. Nicholas Cathedral in Donetsk.

Father Sergiy was widowed in 1948. With the blessing of Metropolitan Sergiy of Odessa and Kherson, the administrator of the Voroshilovgrad Diocese, he was professed in 1971 with the name of Serafim in the Odessa Monastery of the Dormition.

After superannuation, Hegumen Serafim regularly went to church, helping the officiating clergy.

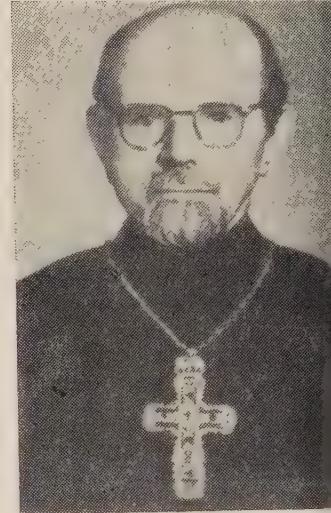
During his illness he received Holy Unction and frequently received Holy Communion.

The funeral service according to the monastic rule in the Dormition Church in Donetsk, where Hegumen Serafim resided and prayed, was conducted by the church rector, Hegumen Agafangel, and Hegumens Antoniy and Savvatiy. The service was attended by the numerous flock of the late pastor whom they valued and respected for his labours and diligent prayers.

Hegumen Serafim was buried at the village cemetery in Aleksandrovka, Maryinka District, Donetsk Region.

Archpriest Anatoliy Vasilyevich Moiseyev, a cleric of the Minsk Diocese passed away suddenly on April 12, 1986.

He was born into the family of a priest in the village of Belavichi, now Grodno Region, on July 26, 1903. Upon graduation from the Theological Faculty of Warsaw University, he taught at the Vilna Theological Seminary from 1934 to 1939. In 1945 he was ordained deacon and then presbyter to serve in the Cathedral of the Protecting Veil of the Mother of God in Grodno. In 1967 he was transferred to the Holy Spirit Church in the village



of Ozery, Grodno District, and from 1982 until his death served at the Grodno Cathedral of the Protecting Veil.

His diligence, humility and deeply prayerful mood won him the love and respect of parishioners.

In 1983, Archpriest Anatoliy Moiseyev was awarded a mitra by His Holiness Patriarch Pimen in recognition of his labours for the Church of Christ over many years.

The funeral service in the Grodno Cathedral of the Protecting Veil was conducted by the Superintendent Dean of the Grodno Church District, Archpriest Vladimir Urlik, assisted by the clergy of the deanery. Archpriest Vladimir Urlik delivered a funeral oration and read out a telegram of condolence from Metropolitan Filaret of Minsk and Belarusia.

Archpriest Anatoliy Moiseyev was buried at the village cemetery in Malyshchyno.

SERMONS

FOR THE 125TH ANNIVERSARY OF CANONIZATION

St. Tikhon of Zadonsk

Exposition of the Gospel According to St. Luke

St. Tikhon, the Bishop of Voronezh and Miracle Worker of Zadonsk, was an outstanding ascetic, Church writer and hierarch. Born in 1724, he became Bishop of Voronezh in 1763, but had to retire for health reasons in 1767, and in 1769 resided in the Monastery of the Mother of God in the village Teshevskaya (called the Zadonsk Monastery from 1779). He passed away in 1783, and was canonized in 1861. His feast day is August 13/26.

St. Tikhon's distinguishing features as a pastor were his love of man and respect for man's dignity. Intolerant of sin and unsparing in castigating vices, he venerated the greatness of God's image in man. Evidence of this are his works—notably Spiritual Treasure, Gleaned from the World (1770) and On True Christianity (1776)—as well as his whole life.

Humble and compassionate, he generously gave his love to those in distress, to people suffering under the blows of misfortune and requiring protection. Thus he succeeded in obtaining a reprieve for the participants in the Pugachev uprising awaiting execution in Voronezh. The peasants regarded him as their protector before the landowners.

St. Tikhon gave his living to the poor. Many of his acts of charity were done secretly. Dressed as a common monk, he visited prisons at night to give pastoral comfort to the inmates. He came to the huts of peasants who had been forced to sell their last wheat to pay the taxes, spoke to them and secretly left money behind when leaving. In the words of Metropolitan Filaret of Moscow, he cured people of sorrow and despondency and restored spiritual joy to the soul by good deeds.

St. Tikhon's writings are imbued with love and compassion. Pastoral in character, they are mostly based on Gospel. An analysis of their biblical-exegetical content and of his method of using Biblical elements to make his point may go a long way to revealing the initial spiritual impulse and the theological foundation of his writing. The five volumes of his works contain about 600 references to the Gospel According to St. Luke, mostly interpretations of those parables and descriptions that distinguish the Third Gospel from the others.

To correctly assess St. Tikhon's theological interests one should bear in mind that St. Luke, with his cultured Greek background, laid special emphasis on the universal nature of the act of salvation performed by our Lord Jesus Christ and the world-wide implications of Gospel preaching, which eliminated national, social and other prejudices in people's religious thinking. The characters of the Good Samaritan (Lk. 10. 25-37), the prodigal son and the loving father (Lk. 15. 11-32), the publican and the Pharisee (Lk. 18. 9-14) and some others that only occur in the Third Gospel exalt the dignity of man and show his absolute worth in God's eyes.

About thirty times St. Tikhon mentions the Gospel characters of the rich man and Lazarus (Lk. 16. 19-31), about twenty times he cites the parable of the rich man who was not rich toward God (Lk. 12. 16-21), and about as often the parable of the prodigal son. In this way the ideals of Christian humanity and mercy, so characteristic of St. Tikhon, found added expression in his writings.

The following series of interpretations of passages from the Gospel According to St. Luke is based on St. Tikhon's *Tvorenia* (Works), 6th edition, Moscow, 1898. Vols. 1-2. and *Tvorenia*, 5th edition, Moscow, 1889, Vols. 3-5. The sequence of the passages interpreted corresponds to their place in the Gospel.

Father MIKHAIL DRONOV, MTS teacher,
ANATOLIY OKUNEV, MTA student

His disciples James and John... said, Lord, will thou that we command fire to come down from heaven, and consume them, even as Elias did? But he turned, and rebuked them, and said, Ye know not what manner of spirit ye are of (Lk. 9. 54-55).

For love of man Our Lord refrained from destroying His enemies, but rather left them alone. What is this if not proof of His mercy, which expected them to repent? What if not evidence of His love, which has mercy even upon His enemies? Behold the heart of Jesus, showing mercy even to His enemies! Behold His love, enclosing even His enemies in its embrace! That is why, when the Samaritans refused to receive Him, and His disciples said to Him: *Lord, wilt thou that we command fire to come down from heaven...?* He rebuked them, and said, *Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives, but to save them* (Lk. 9. 54-56). What mercy and meekness of spirit! How comforting these words of God's Word! We return evil for evil, and vexation for vexation, although we deserve every kind of evil and vexation, being sinners. But Jesus, being above all honour, was reluctant to judge those who had vexed Him. Witness the goodness and humanity of Jesus! Let us approach Jesus with repentance as our merciful Lord, Who refused to destroy even those who sought to slay Him. (Can) He destroy those who repent and seek His mercy? No, this runs counter to His goodness. Glory be to His goodness and mercy! [5, 125] *.

May this teach us to follow Christ if we want to be His: pastors [should] act as befits pastors... rather than taking vengeance on their enemies, they [should] lead them to repent; rather than taking satisfaction in their intransigence, they should deplore it. Other people should tolerate each other with meekness, refraining from mutual reproaches and vengeance and caring for their enemies' reform and salvation, rather than embittering them [5, 123].

No man, having put his hand to the plough, and looking back, is fit for the kingdom of God (Lk. 9. 62).



**St. Tikhon the Bishop of Voronezh
and Miracle Worker of Zadonsk**

*20th-century Icon from the Church
of the Icon of the Mother of God "The
Sign", Moscow*

The enemy seeks to entice us with the love of the world and other temptations and to divert us from the straight path, arguing: "It is so satisfying to be esteemed in the world, to live in glory, honour, wealth and merriment... to be a guest and receive guests" and so on and so forth. His advice, apparently sweet, because pleasing to the flesh, is inwardly bitter and destructive to the soul. Beware of it, shun the world like Sodom and Gomorrah, lest you be consumed by the flames... Answer the enemy within you thus: let the things you are offering me benefit those who are looking for them; as for me, I am incomparably better off with Christ and His holy yoke. He will give me incomparably more comfort and merriment than the whole world. I want to be with Him here so as to be with Him there too [1, 223-224].

Mind what happened to Lot's wife and do not look back behind you to Sodom and Gomorrah (Gen. 19. 26). And also mind what is written: *My son, if you come forward to serve the Lord, prepare yourself for temptation* (Sirach 2. 1). As Israel was pursued by the Pharaoh, thus you will be pursued by the Devil, from serving whom you have freed yourself, and who will seek again

* The first figure indicates the volume, and the second, after the comma, the page of the edition mentioned above.

to subject you for his labour. But be firm, have no fear, keep your spirits up, calling upon Jesus, the Almighty Redeemer of our souls, and you will see His salvation and joyously praise Him: *The Lord is my strength and song, and he is become my salvation: he is my God... and I will exalt him* (Exod. 15. 2). And when the enemy forces you into the burning fiery furnace of temptation, pray with the three holy young men, and Jesus, the Son of God, will hasten to your succour, as He appeared, in the form of an Angel, to those holy young men, and will rescue you as He rescued them (S. of III Ch. 26-27). And so carry on the work that you have commenced, with Christ's aid. You are fortunate to have made such a beginning, yet you will be perfectly happy if you bring your work to a happy conclusion, for there are many that begin, but few that finish [4, 11].

I beheld Satan as lightning fall from heaven. Behold, I give unto you power to tread... over all the power of the enemy (Lk. 10. 18-19).

The devil had imprisoned us in sin, and triumphed, and tortured us like a fierce tormentor. Christ our Lord by his suffering and death vanquished and shamed that fierce tormentor, and by His strength wrested us from his clutches, and bound our haughty enemy and turned him over to be trampled upon and ridiculed by His loyal servants [4, 251].

The Parable of the Good Samaritan Lk. 10. 25-37).

Every man is the other man's neighbour. I am your neighbour, and you are mine. When I ask you for help, you must be my neighbour, and when you ask me for help, I must be yours. The rich man must be the neighbour to the poor, the reasonable to the ignorant, the young and healthy to the old, the healthy to the sick, the strong to the unprotected, the free to the prisoner languishing in the dungeon, the owner of a house to the wanderer. The neighbour of the man in the Gospel parable who had fallen among thieves and been wounded by them was the Good Samaritan who showed mercy on him and went to him,

and bound up his wounds, pouring in oil and wine (Lk. 10. 34).

Thus it is not kinship, but need and poverty, not bonds of blood and flesh, but the union of love and mercy, that make us into each other's neighbours. And so we must be neighbours in giving help wherever there is poverty, whether help is demanded by one who is a blood relation of ours or is not, by one whom we know or do not know, one who wishes us well or one who wishes us evil, a fellow countryman or a stranger. When Satan, like a robber, denuded us and enfeebled us with the deathly wounds of lawlessness, Christ, the Son of God, seeing our predicament, became our neighbour. He descended from Heaven and joined us. The Highest, the Great, the One above any honour, joined us, the nethermost, the dishonourable, the outcasts... Our poverty and depravity caused Him, the Exalted One, to humble Himself, caused God to become man, the Lord to assume the form of a servant, caused Spirit to become flesh, the Invisible One to become visible, the Intangible One to become tangible, the Strong One to become feeble, the God of Glory to accept disgrace and mockery, the Judge of the quick and the dead to go on trial, the Righteous to associate with the trespassers, the Immortal One to die. Having become our neighbour, He bound up our sores, pouring in oil and wine, and thus cured us and, departing for Heaven, placed us in the care of the Apostles, who shared in His last supper, and of their successors, the pastors, so that they should look after us.

Thus the All-Gracious God has taught us to be neighbours to our fellow men.

The designation of "neighbour" is renounced by those who, seeing a man in poverty, say coldly or even arrogantly: What do I care about his poverty? And continue along their way, without offering help, as the priest and the Levite did who failed to extend a helping hand to the man wounded by the thieves [2, 331-32].

(To be continued)

On the Feast of the Protecting Veil of the Mother of God

In the name of the Father, and of the Son and of the Holy Spirit

Rejoice, our Joy, and protect us from all evil with Thy holy omophorion (Akathistos to the Protecting Veil of the Most Holy Mother of God).



Today we are solemnly celebrating the Feast of the Protecting Veil of the Most Holy Mother of God. The Holy Church, in her prayers, revises before our spiritual eye the magnificent appearance of the Mother of God to which we trace the institution of this feast. During All-Night Vigil at the Vlahernae Church in Constantinople in the middle of the 10th century, St. Andrew, the Fool-in-Christ (feast day, October 2), praying with other worshippers, had a wonderful and glorious vision: the Most Holy Mother of God, accompanied by St. John the Baptist of Our Lord, and by Apostle St. John the Divine, and the Heavenly host, passed in a flood of sunlight through the Holy Doors into the temple and, coming up to the altar, prayed with tears in Her eyes for all Christians. In conclusion She took the omophorion from Her head and spread it over the whole congregation, protecting everyone from enemies visible and invisible.

It was not fortuitous that this wonderful appearance should have been revealed to St. Andrew, a Slav by birth, who had fallen into Greek captivity as a young man. It was a sign by Divine Providence that the Feast of the Protecting Veil would be observed, not in Byzantium, not by the Greeks, but in Russia, by St. Andrew's descendants. Just like Apostle St. Andrew the First-Called, by exalting the Holy Cross on the hills of Kiev, sealed the rise of Christianity in ancient Russ, so did St. Andrew, the Fool-in-Christ who witnessed the appearance of the Blessed Virgin, establish the firm faith in Her Intercession and the Protecting Veil of the Mother of God in Russ. In years of trial and suffering the Orthodox Russian people never doubted that they were shielded and protected by the Blessed Virgin's holy omophorion and that She always comes to the rescue of those suffering, afflicted and burdened with sins. The Mother of God never failed to help the



Detail of the Icon of the Protecting Veil of the Mother of God

17th-century icon



THE PROTECTING VEIL OF THE MOTHER OF GOD, THE BLESSED VIRGIN MARY

15th-century icon

The "Life" of St. Andrew, Fool-in-Christ (10th century) narrates that once St. Andrew and his disciple Epiphanius were attending All-Night Vigil in the Vlahernae Church in Constantinople wherein the Holy Robe of the Mother of God was enshrined together with Her head dress and part of the girdle. At somewhere past three o'clock a. m. St. Andrew and Epiphanius, all of a sudden, beheld the Theotokos, as if walking in the air, in the radiance of heavenly light and surrounded by Angels and the host of saints. Approaching the altar, the Heavenly Queen went down on Her knees and was engrossed in prayer. Then She took off the veil covering Her head and spread it over those praying in the church in token of Her intercession for all Christians, protection of the Church and the whole world. The Feast of the Protecting Veil of the Mother of God is observed on October 1/14.

In the centre of the icon there is St. Romanos "Melodus" holding in his hands a scroll with the Kontakion of the Feast of the Nativity of Christ "Today a Virgin bringeth forth the Subsensubstantial". The Feast of St. Romanos "Melodus" is likewise observed on October 1/14.



On July 23, 1986, the 76th birthday of His Holiness Patriarch Pimen, Divine Liturgy was concelebrated in the Dormition Cathedral of the Trinity-St. Sergiy Lavra by Metropolitan Filaret of Minsk and Byelorussia; Archbishops: Pitirim of Volokolamsk, Vарфоломеи of Tashkent and Central Asia, Serapion of Vladimir and Suzdal, Varnava of Cheboksary and Chuvashia; Bishops: Valentin of Tambov and Michurinsk, Serafim of Penza and Saransk and Sergiy of Solnechnogorsk



At Divine Liturgy in the Dormition Cathedral. The service was attended by a WCC delegation led by Bishop Federico Pagura, President of the Latin American Council of Churches



Archpastors, Moscow clerics, brethren of the Trinity-St. Sergiy Lavra and staff members of the Synodal departments felicitating His Holiness Patriarch Pimen in the Patriarchal Chambers of the Lavra



Bishop Federico Pagura, President of the Latin American Council of Churches, offering his felicitations to His Holiness Patriarch Pimen

METROPOLITAN FILARET OF MINSK AND BYELORUSSIA
VISITS THE UNITED STATES



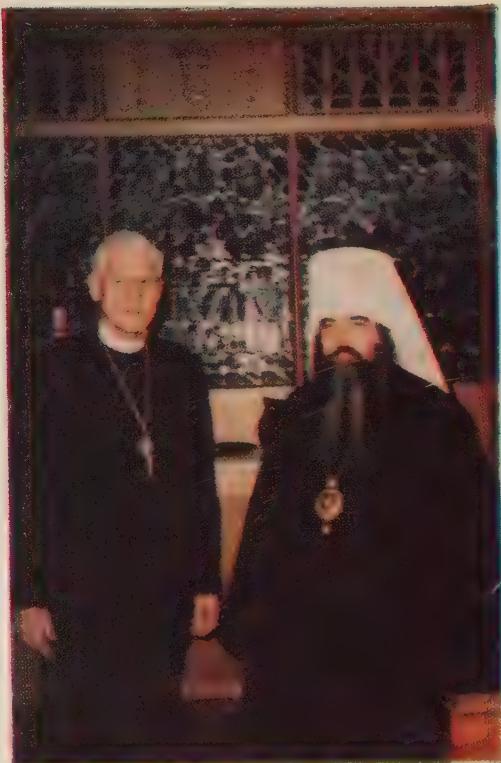
Participants in the Theological Consultation at Seabury-Western Theological Seminar of the Episcopal Church in America (Evanston, Illinois), April 14-16, 1986



Metropolitan Filaret of Minsk and Byelorussia replying to correspondents' questions at a press conference in the Lutheran School of Theology in Minneapolis (Lutheran Church in America)



Metropolitan Filaret addressing the Iowa District 26th Annual Convention of the American Lutheran Church, April 19, 1986



Metropolitan Filaret and Bishop Dr. David Preus in the Chapel of the Lutheran School of Theology in Minneapolis



Metropolitan Filaret in the Church of the Three Holy Hierarchs at the St. Vladimir's Orthodox Theological Seminary in Crestwood (Tuckahoe, New York)



THE IBERIAN ICON OF THE MOTHER OF GOD

The Iberian Icon of the Mother of God is named after the Iveron Monastery on Mount Athos which is linked with the miraculous appearance of the icon from the sea in the late 10th century. In the reign of the iconoclastic Emperor Theophilus (829-842) one of his soldiers pierced this icon of the Most Holy Mother of God with a spear. Blood issued at once from the wound. A copy of the Miraculous Iberian Icon, a gift from Patriarch Parthenios II of Constantinople, was given a solemn welcome upon its arrival in Moscow on October 13, 1648, by the city faithful at the Neglinka Gates of the old Kitai-gorod. Since then many a glorious page in the history of Russia have been linked with the grace-bestowing help of the Theotokos revealed through Her Iberian Icon.

The Russian Orthodox Church observes the Feast of the Miraculous Iberian Icon of the Mother of God on February 12/25 and on October 13/26, as well as on Easter Tuesday (the day when, according to tradition, the icon was invented on Mount Athos).

HIS BEATITUDE METROPOLITAN THEODOSIUS
GUEST OF THE RUSSIAN ORTHODOX CHURCH



Archbishop Antoniy of Chernigov and Nezhin presenting a memorable gift — a crozier, to His Beatitude Theodosius, Archbishop of Washington, Metropolitan of All America and Canada. On the left — Bishop Kliment of Serpukhov, Administrator of the Patriarchal Parishes in Canada and a. i. in the United States. The Chernigov Cathedral of the Resurrection, June 9, 1986

His Beatitude Metropolitan Theodosius visited the Publishing Department of the Moscow Patriarchate on June 17, 1986. Deputy Editor-in-Chief of "The Journal of the Moscow Patriarchate", Archimandrite Innokenty, welcoming the distinguished guest in the Domestic Chapel of St. Iosif of Volokolamsk

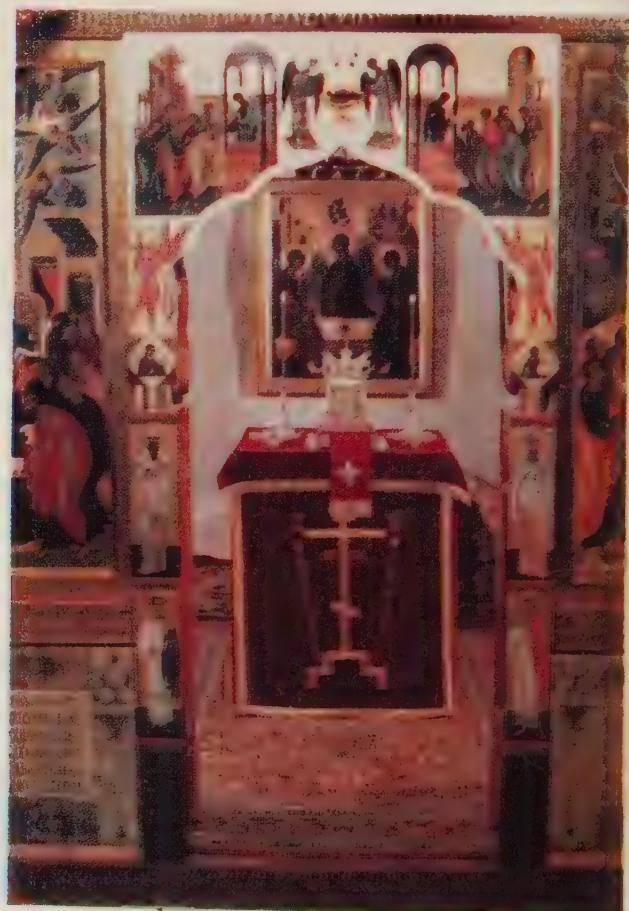


"It was with great joy that we visited the Publishing Department of the Moscow Patriarchate. The good work and great deeds that are being used to publish the Word of God and the need for peace and good will among all nations and peoples are commendable. May God bless you with strength, wisdom, peace and love." Entry left by His Beatitude Metropolitan Theodosius in the Distinguished Visitors' Book of the Publishing Department, June 17, 1986

IN THE NEWLY CONSECRATED CHURCH
OF ST. KORNILII OF THE PSKOV-PECHERY MONASTERY, THE MARTYR,
PSKOV-PECHERY MONASTERY



The Iconostasis. On the right—the icon of St. Korniliy of the Pskov-Pechery Monastery, the Martyr



The altar consecrated in honour of St. Korniliy of the Pskov-Pechery Monastery

Russian Church, praying on Her knees, with tears in Her eyes, for all Orthodox believers at the Throne of our Lord Jesus Christ.

Why, dear brothers and sisters, does the Mother of God constantly pray in tears to the Lord for all Orthodox believers and for every Christian soul?

Our consciousness clearly tells us, and our incorruptible conscience always testifies, that *in many things we offend all* (Jas. 3. 2) before God.

Through the Fall of our progenitors (Gen. 3. 16), sinful habits have struck deep roots in our depraved nature. In the words of the ancient Psalmist, *They are all gone aside, they are all together become filthy: there is none that doeth good, no, not one* (Ps. 14. 3).

St. John the Divine teaches: *If we say that we have no sin, we deceive ourselves, and the truth is not in us* (1 Jn. 1. 8).

That is why a Sacrifice as great as the Death on the Cross of Our Lord Jesus Christ was required to atone for man's sins.

He was delivered for our offences, St. Paul teaches, and was raised again for our justification (Rom. 4. 25).

It often happens that we are so estranged from the Lord by our sins that when we come to ourselves (Lk. 15. 17), that is to say, when we become aware of being sinners before God, we, like the Publican of Christ's parable, will not *lift up so much as our eyes unto heaven* (Lk. 18. 13), fearing God's just wrath.

In his spiritual helplessness a sinner needs the all-powerful help and protection of the Most Pure Mother of God. She intercedes to veil man's frailties and offences before the eyes of Divine Justice, beseeching the Righteous Judge to prolong His patience with penitent sinners. The Holy Church places her hopes in the Blessed Virgin's gracious intercession before God for us sinners, and trusts and preaches that She protects and shields us from all passing evil and from everlasting destruction.

The Christian Church remembers ma-

ny instances of the Merciful Mother of God invariably helping those who with faith and hope flocked under Her veil in search of protection.

And when we, brothers and sisters, in church or at home, in joy or in grief, lift up our hearts praying to the Mother of God, She hears us and soon delivers us "from all necessity and sorrow" (Troparion of the Blessing of Water). Sometimes our fervent prayers to the Mother of God remain unheeded, but that is because we often beg Her for blessings temporal and earthly, forgetting that they can cause us harm and deprive us of Eternal and Blissful Life. St. James the Apostle rebuked the early Christians for their unreasonable supplications to God: *Ye ask, and receive no, because ye ask amiss, that ye may consume it upon your lusts* (Jas. 4. 3).

It also happens that we zealously pray to the Mother of God only when we are overtaken by God's just wrath at our sins and offences. What wonder then that relief is slow in coming.

The Blessed Virgin heeds those who live in purity, righteousness and virtue. Proof of this are the words of the blind man of the Gospel whose eyes were opened by the Lord. Beset by enraged Pharisees reviling his Healer, he said: *Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth His will, him He heareth* (Jn. 9. 31).

Dear brothers and sisters, let us strive to be zealous Christians, living in faith and virtue. Then we can confidently look forward to the all-powerful help of the Mother of God, to Her maternal prayers. Let us ask Her for all that may be conducive to our salvation, and only after that for earthly blessings.

Brothers and sisters, let us pray to the Holy and Most Pure Virgin Mary and once more raise from the depth of our hearts this laudatory hymn:

"Rejoice, our Joy, and protect us from all evil with Thy holy omophorion!" Amen.

Archpriest IOANN SOROKIN,
Teacher at the Odessa Theological Seminary

PEACE MOVEMENT

CHURCH FOR SOCIETY

Interview

by His Holiness Patriarch PIMEN
to Signore Alceste Santini
of the Italian newspaper "Unita"

QUESTION: The international situation continues to be tense. It is characterized by local conflicts, a nuclear arms race and an alarming plan to create a space shield which could lead to nuclear war and, indeed, "star wars". What can the Churches, and the Russian Orthodox Church in particular, do to correct this perverted logic and establish peaceful, stable coexistence in the world?

ANSWER: The preservation of life on Earth and the attainment of acceptable conditions for human existence have been a matter of concern to the children of the Russian Orthodox Church all through the post-war decades. Confessing God the Maker of the world and entire creation (Rev. 10. 6) we are acutely aware of our organic connection with our fellow men and the life of the world. We are aware that life is the sacred gift of God (Gen. 2. 7) and that we are called upon to preserve it. The Lord proclaimed through Prophet Malachi: *My covenant was with him of life and peace* (Mal. 2. 5), and St. Paul bears witness that *to be spiritually minded is life and peace* (Rom. 8. 6). It follows from this that the task of the peacemaker in our time is to deliver mankind from the threat of nuclear catastrophe and, to this end, to rid the world of the blight of nuclear weapons as soon as possible. In your question you rightly pointed out that the use of outer space for military purposes increases the threat to life.

What concrete measures can and, indeed, must our Church and the other Churches take to halt our advance

towards the destruction of humanity? We believe that the fundamental duty of the Churches has been and remains to educate people, and especially their flock, for peace, and awaken in each individual an awareness of his responsibility for the achievement of a just and stable peace.

We are convinced that there are sufficient numbers of sound individuals in every nation, believers and non-believers alike, who are capable, acting together, to influence the course of events towards peaceful coexistence and fruitful cooperation between all states, and put an end to inhumane policies rooted not only in the perverted logic of maintaining an unjust political, social, economic and military *status quo* through the doctrine of deterrence, but also in crude interference by any means at their disposal in the affairs of peoples attempting to create, and creating, for themselves a new and more just society and refusing to stagnate in poverty and be a source of enrichment for foreign powers.

In this spirit we favour cooperation of Christians, Marxists and all men of good will in working to strengthen peace and justice in relations between peoples and attempting to create for each individual a mode of life worthy of man.

In our country, Christians, followers of other religions and non-believers have worked together as brothers for almost seventy years for the good of their society. The fruit of their collaboration is our socialist multinational state. Its citizens are putting every effort into the further economic and social development of their society, and the

strengthening of friendship and cooperation between their country and other states. And we are seeing similar processes at work in other countries as well.

We are persuaded that in our stance we are in fundamental accord with Pope John XXIII of blessed memory who, addressing believers and non-believers and all men of good will in his encyclical *Pacem in Terris* (Peace on Earth), appealed to them to tackle together the enormous task: the task of reestablishing the relations of our common existence on the basis of truth, justice, love and freedom: relations between people, between citizens and their respective societies, and between those societies themselves, the noblest task, leading to the establishment of genuine peace in accordance with the order established by God. (Part V, "Pastoral Appeals"). In the same encyclical, with regard to possible concerted action for the attainment of economic, social, cultural and political goals, beneficial and useful for the genuine good of society, Pope John XXIII speaks of the role of approachement and meetings of a practical order with historical movements having their origins in, and drawing their inspiration from, philosophical teachings alien to religion but compatible with the dictates of reason and expressing legitimate human aspirations, which contain positive elements and merit approval. The Fathers of the Second Vatican Council expressed themselves similarly on the Church in the modern world in the Pastoral Constitution "Joy and Hope" when they declared that the Church, while condemning atheism, sincerely confesses that all men, believers and non-believers alike, should contribute to the welfare of this world we all inhabit: it is undisputable that this can only be possible through sincere and prudent dialogue (21).

All the more bewildering, therefore, are the sections of the recent encyclical Pope John Paul II, *Dominum et Vivificantem*, addressed to materialism and the Marxist doctrine (56, 57). I mention this encyclical because it touches on the issue under consideration but, as distinct from the above-mentioned positive Catholic position, *Dominum et Vivificantem* contains elements aimed at driving a wedge between

Christians and Marxists in their approaches to questions of international peace and development. It must be borne in mind that the encyclical does not touch upon the problems of practical consumer materialism which is, unfortunately, extremely widespread in the developed countries at the present time. The encyclical attempts to analyze the materialist system as an ideology, programme of action and educational programme.

It goes without saying that the integral application of socialist doctrine occurs primarily in the socialist countries and those that have chosen the socialist path of development. We are not going to engage in apologetics but we consider ourselves bound to express the view that in those countries believers and non-believers are working together in brotherly cooperation to build a new life based on principles of justice that are closer, we believe, to the social ideals of Christianity. It was our socialist country that bore the brunt of the struggle against Nazi Germany and, at a cost of the lives of more than twenty million of our citizens, saved many peoples of Europe and the world from the fascist yoke. This socialist society is no less determined today to free humanity from the threat of nuclear catastrophe and, not in words alone but in action, is uniting in pursuit of this sacred goal all men of good will. It does not seem inopportune to mention the accepted fact that all the most positive aspects of contemporary civilization are the results of the efforts of the entire humanity, in all its diversity of religious faith, ideology and political outlook.

This, as we understand it, is at variance with the propositions of the encyclical, which asserts that materialism as a system of thought has death as its culmination and, on the strength of this, allegedly allows for the conclusion that human life is merely an existence leading to death. Insofar as the "signs of death" associated with "the grim shroud of materialist civilization" are then identified, such as the arms race and the danger of nuclear self-destruction, conventional wars and acts of terrorism, poverty and starvation in vast regions of the world and so on, then, in the context of the criticism of the Marxist doctrine, the im-

pression is created that states and peoples following a socialist path of development are particularly to blame. The encyclical seems to warn believers against embracing socialism, though the word is not actually used in the document.

Calling to "deny the flesh", by which is meant the rejection of materialism and its perception of life and Marxism as a world outlook and scientific system, the encyclical actually directs Catholic Christians to reconcile themselves with the modern capitalist system and accept it, inasmuch as it does not condemn this system, for capitalism, it emerges, is opposed to materialism, is rooted in Christian principles and propagates Christian values. Such a position is to be deeply regretted.

We believe that the time has come when international relations must be built exclusively on the principles of a new moral order, based on genuine respect for the sovereign rights of every people, and confidence between states. In promoting this healing trust, the reconciling power of the Church and religion is seen to be especially effective. Our religious duty is to overcome distrust and suspicion in relations between peoples and states, doing away with the image of the enemy artificially and consistently created by the opponents of peaceful coexistence and cooperation between states with different social and political systems.

We believe that the religious outlook must stimulate believers, regardless of nationality, faith, to the most active opposition to the policy of militarism, a crime against God and humanity, and the most energetic support for policies aimed at bringing closer nuclear disarmament and delivering mankind from weapons and war.

In their aspirations for peace, believers, and all other citizens in the Soviet Union draw inspiration from the truly peaceful policy of our country. Each of us remembers the scientifically grounded, politically considered and profoundly human programme for the stage-by-stage deliverance of the earth from nuclear weapons by the year 2000 advanced by the General Secretary of the CPSU Central Committee, Mikhail Gorbachev, on January 15 of this year, nor have we abandoned hopes of support for it from the nuclear powers.

The struggle against militarism and disarmament is a sphere of peacemaking in which the Russian Orthodox Church has in our view accumulated considerable experience. It is enough to recall the two World Inter-Religious Peace Conferences held in Moscow in 1977 and 1982, and the annual Round Table conferences in the ensuing period with the participation of prominent religious workers and scientific experts devoted to the urgent question of contemporary peacemaking. Similar efforts, we would suggest, are extremely effective in consolidating the activities of religious circles aimed at preserving and strengthening peace in relations between peoples, for they enrich the understanding of many extremely complex problems involved in the defence of peace. Much of this experience was generalized in the Message of the Holy Synod of the Russian Orthodox Church on War and Peace in a Nuclear Age of February 7, 1986.

QUESTION: Pope John Paul II, you know, has invited representatives of different religions, amongst them a prominent representative of the Russian Orthodox Church, to visit Assisi in October of this year for a common prayer for peace. How do you assess this initiative, and what measures would you suggest to ensure that it has an influence on decisions taken by governments, in particular the governments of the two super-powers, the US and the USSR?

ANSWER: We took a favourable view of His Holiness Pope John Paul II's initiative in holding an inter-religious day of prayer for peace in Assisi in October of this year. We rejoice at every peacemaking initiative that issues from world religious circles. We believe in the power of prayer (Mt. 21. 22), which is the core of our spiritual life, and we are convinced that in His boundless mercy (2 Sam. 24. 14) the Lord will hear our prayer and reward our humility. It is our profound conviction that the day of prayer in Assisi should be combined with an exchange of views on the peacemaking service of the Church, as well as a message of peace from the participants to all peoples and governments. In the message the main problems of peacemaking should be set forth, fo-

They must be resolved without delay if the human race and, indeed, the whole of creation, is to survive. We have already spoken of the need to create a new moral climate between states. Questions relating to the deliverance of mankind from the burden of nuclear weapons should also, of course, be central to the message. These include the nuclear powers pledging not to be the first to use these weapons, to stop nuclear tests, renounce the militarization of outer space, and courageously set out on the path of nuclear disarmament. We are convinced that zealous prayer combined with realistic proposals, able to normalize the present international situation, will have a most beneficial effect on ruling circles in states throughout the world.

QUESTION: Do you not feel that the meeting in Assisi could provide a favourable opportunity for the initiation of a positive dialogue between Churches and between peoples, transcending the boundaries that separate the different socio-political systems, if attention in the course of the meeting is focussed on the great themes of the destiny of man and mankind in the

spirit of Pope John XXIII's encyclical *Pacem in Terris*?

ANSWER: We place the highest value on the encyclical *Pacem in Terris* by His Holiness Pope John XXIII of blessed memory, just as we value everything else he succeeded in doing to strengthen blessed peace in international relations. And we are convinced that the ideas set out in the encyclical by Pope John XXIII on the danger of continuing to carry out nuclear tests, the banning of nuclear weapons and, finally, disarmament would provide the indispensable concreteness we would wish to see as a result of the meeting in Assisi. Such a result, achieved through prayer, would, beyond doubt, serve to initiate a peacemaking dialogue between the Churches and reinforce existing dialogues, and this, in its turn, may most positively effect dialogues between peoples. The preparation for the meeting in Assisi could in itself, along with the drafting of a universal message by the representatives of the Churches, provide a favourable platform on which to unite the most diverse world religious circles in their service for the good of mankind, oppressed by the burden of nuclear arms.

PIMEN, Patriarch of Moscow and All Russia

August 5, 1986
Moscow

THE 4th EXCHANGE VISIT OF RELIGIOUS WORKERS FROM THE SOVIET UNION TO THE UNITED STATES OF AMERICA

Fraternal Visit

By this shall all men know that ye are my disciples, if ye have love one to another (Jn. 13. 35)

Fraternal relations between the Russian Orthodox Church and other Christian Churches in the Soviet Union with the National Council of the Churches of Christ in the USA have been developing for nearly thirty years now. During these many years of cooperation, the international situation has changed many times, but, as His Holiness Patriarch Pimen said at the reception in honour of the delegation of the National Council of the Churches of Christ in the USA on October 23, 1984, "our fraternal relationship has remained the same, being bound by our common hopes and yearnings. We have always been and remain together, testifying to the unity of many of our aspirations and tasks." (*JMP*, 1985, No. 1, pp. 53-54).

Continuing this search for "new ways to work together in Christ's vineyard, for the sake of unity in Christ and peace on Earth" (*ibid.*, p. 54), a delegation of Christian Churches from the Soviet Union headed by Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations of the Moscow Patriarchate, visited the United States from April 10 to 24, 1986, on the invitation of the National Council of the Churches of Christ in the USA.

The delegation consisted of Metropolitan David of Sukhumi and Abkhazia, Head of the Department of External Church Relations of the Georgian Orthodox Church; Archimandrite Tiran Kyuregyan, Representative of the Supreme Patriarch and Catholicos of All Armenians in Moscow; Dr. A. M. Bychkov, General Secretary of the All-Union Council of the Evangelical Christians-Baptists; Deacon Nikolai Zverev, Deputy Head of the AUCECB Department for International Relations; and, from the Russian Orthodox Church, Archbishop Gedeon of Novosibirsk and Barnaul; Bishop Kliment of Serpukhov, administrator of the Patriarchal parishes in Canada and a.i. in the USA; Archpriest Prof. Nikolai Gundyaev, rector of the Leningrad theological schools; Archimandrite Prof. Platon, Secretary of the Council of the Moscow Theological Academy; Archpriest Sergiy Sudzaltsev, Dean of the Representation of the Patriarch of Moscow in New York; Hieromonk Irinarkh, a DECR referent on peacemaking; Deacon And-

rei Chizhov, lecturer at the Leningrad Theological Academy; Dr. A. S. Buevsky, Executive Secretary of the DECR; O. V. Ganaba and F. P. Povny, DECR staff members; and also DECR interpreters, Z. I. Nosova and V. V. Makhnev.

Late in the evening of April 10, the delegation arrived in Chicago. At the airport they were met by Eileen Lindner, NCCC Associate General Secretary for Unity and Ecumenical Development; Prof. Dr. Bruce Rigdon of the McCormick Theological Seminary in Chicago; Larry McGurty, Chairman of the Chicago Centre for US-Soviet Relations and Exchange, and other American Church representatives.

On the next day, April 11, Friday, the Mayor of Chicago, Mr. Harold Washington, offered the delegation a well-equipped bus which took the guests on a sightseeing tour around the city. The delegation visited Chicago's centre with its famous skyscrapers, the city's picturesque suburbs, Lake Michigan, and the town of Evanston, a few miles north of Chicago, which in 1954 hosted the Second General Assembly of the World Council of Churches. The delegation also saw Chicago's Museum of Science and Industry, where the guests were invited to dinner, attended by representatives of the scholarly world and the public and also Church dignitaries of Chicago. That evening, Chicago's Lutheran School of Theology was the site of a reception given by the NCCC in honour of the delegation.

On April 12, the delegation visited People's Unity for Social Humanity (PUSH), a Black organization founded by the Rev. Jesse Jackson. The Soviet representatives were received by Dr. H. Taylor, the organization's National President. Metropolitan Filaret and Jesse Jackson, who was away at the time, exchanged greetings over the telephone, to which an amplifier was connected for the benefit of those present. The Rev. Jesse Jackson expressed his approval of the Soviet peace initiative of complete nuclear disarmament by the end of the 20th century put forward by M. S. Gorbachev and condemned the negative reaction to it of President R. Reagan, who "did not heed the voice of reason". Jesse Jackson said he hoped that the visit of

religious workers from the Soviet Union would promote rapprochement between our two countries and that he was planning to visit the USSR this year. Then the delegation was present at a meeting of the organization, attended by some 500 people, which was devoted to the boycott by PUSH of the Columbia Broadcasting System (CBS) aimed at doing away with racial discrimination in the use of the US mass media. After the meeting, a dinner, at which Dr. H. Taylor presided, was given in honour of the delegation.

In the evening, the delegation visited the Holy Trinity Cathedral, the seat of Bishop Boris of Chicago (Autocephalous Orthodox Church in America). The church was full of worshippers. The service was conducted by Metropolitan Filaret, Bishop Boris, and clerics of both Churches. After All-Night Vigil, they all had supper together with the parishioners in the parish house next to the church.

Early in the morning on Sunday, April 13, Metropolitan Filaret visited and blessed the plot of land that the Municipal Council had allotted to the Greenpeace organization for a Peace Orchard, where trees from all over the world are to be planted to symbolize peace and friendship between all nations.

At 9 a.m. all the members of the delegation went to various Christian churches of Chicago where they attended services, preached, and met members of the Church community. In the evening the Soviet guests were entertained in the families of Chicago's clergy and intellectuals who maintain relations with the local Centre for US-Soiwt Relations and Exchange.

From April 14 to 16, the Seabury Western Theological Seminary in Evanston was the site of a bilateral theological consultation which is traditionally held in the course of exchange visits. The NCCC was represented by eighteen delegates headed by Dr. Eileen Lindner, associate general secretary for unity and ecumenical development, and, from the afternoon of April 16, the last sessions were attended by Dr. Arie Brouwer, NCCC General Secretary. The Governing Board of the consultation was headed by Metropolitan Filaret of Minsk and Byelorussia. The consultation's co-chairmen were Dr. A. S. Buevsky and Prof. Dr. Bruce Rigdon of the McCormick Theological Seminary in Chicago. The theme of the consultation, "The Role of the Churches in the US and the USSR in the Development of Their Societies: Past and Present", was developed in eight confessional reports, four from each side.

The participants also discussed the importance of the joint programme "Choose Life" Statement for the development of Church peacemaking activity, a document that was adopted

ven years ago by representatives of Churches of the US and the USSR in Geneva.

The final communique on the exchange visit and theological consultation was signed on April 22.

During the theological conversations US Air Force bombers made a savage raid on Libya. This event also became a subject for discussion, and it was strongly condemned by Dr. Eileen Lindner.

On April 16 an ecumenical service was conducted at the Seabury-Western Theological Seminary's chapel for the community of professors and students, which was attended by the participants in the consultation. Several members of the Soviet delegation took part in the service.

In the evening, the First United Methodist Church of Evanston, which in 1954 had hosted the Second Assembly of the World Council of Churches, was the venue of a special ecumenical service arranged by the NCCC and devoted to strengthening international peace. It was attended by some 300 worshippers. Sermons were delivered by Metropolitan Filaret and Dr. Arie Brouwer.

After the service, a reception was given in honour of the delegation by Erwin Syke, President of an industrial corporation in Chicago. That reception concluded the programme of the delegation's visit to Chicago and Evanston.

During the days of the consultation, the Soviet guests also engaged in other activities not connected with the official NCCC programme. On April 15, for instance, a group of delegation members headed by Metropolitan Filaret visited the Church of the Resurrection in Chicago, which is under the jurisdiction of the Moscow Patriarchate, and had a meeting with the parishioners.

On the next day, April 17, the delegation split up into six groups, which set out to different states to get better acquainted with the country, as envoys of peace in Christ, friendship and goodwill. Metropolitan Filaret, F. P. Povny and V. V. Makhnev were hosted by Dr. David Preus, Bishop of the American Lutheran Church in Minneapolis, Minnesota; A. M. Bychkov, Archpriest Nikolai Gundyaev and O. V. Ganaba—by the Church of Christ in Corning, New York, and the glass manufacturing company in that town; Bishop Kliment, Archimandrite Platon and Deacon Nikolai Zverev—by the Churches in Wausau County, Wisconsin; Archbishop Gedeon, A. S. Buevsky and Z. I. Nosova—by the Long Island Council of Churches, New York; Metropolitan David and Deacon Andrei Chizhov—by the Council of Churches of Ohio; and Archimandrite Tiran, Archpriest

Sergiy Suzdaltsev and Hieromonk Irinarkh were hosted by the Michigan Council of Churches.

During these trips the delegation members took part in services in various American Orthodox churches, visited a great number of parishes of different Christian confessions and denominations, spoke to clergymen and parishioners, preached in various churches, and told about the life of Christians in the Soviet Union. During their stay in the different states of the US, the members of the delegation spoke to many thousands of people, who showered them with questions about life in the USSR, which demonstrated tremendous interest in everything that is going on in our country and in our Churches, and at the same time showed grave concern for the future of peace on Earth and of our two countries and the entire planet. Members of the delegation visited Church social welfare organizations, an Indian reservation, hospitals, schools, universities, homes for the aged, peace committees, amateur theatres, student hostels, and people's homes. But no matter where they spoke—in huge cathedrals or small country churches, banquet halls or factory canteens—they always felt the friendly openness of ordinary Americans. The tour of the delegation was covered by local newspapers, radio and television networks.

April 21-24 was the concluding stage of the visit. On April 21, Metropolitan Filaret, accompanied by F. P. Povny and V. V. Makhnev, visited the St. Vladimir's Orthodox Theological Seminary and talked with its rector. Before leaving the schoolhe presented to the Seminary Icons of the Mother of God and of Prince St. Vladimir Equal to the Apostles.

In the evening, Metropolitan Filaret visited His Beatitude Archbishop Theodosius of Washington, Metropolitan of All America and Canada, who gave a reception in his honour. The reception was attended, apart from official representatives of the Autocephalous Orthodox Church in America, by Bishop Philip Cousin, President of the NCCC/USA, and Dr. Arie Brouwer.

On April 22, Metropolitan Filaret of Minsk and Byelorussia was received by UN Secretary-General Dr. Perez de Cuellar. After that Metropolitan Filaret visited the Soviet Permanent Representation to the United Nations in New York, where he was received by the Permanent Representative of the USSR to the UN Yu. V. Dubinin.

On that same day, the other groups into which the delegation had split, reassembled in New York and all the delegates set out for Garfield, New Jersey, except for A. M. Bychkov and Deacon Nikolai Zverev, who had their own programme. In Garfield the delegation visited

the Church of the Three Holy Hierarchs, built on the spot which had been blessed by His Holiness Patriarch Pimen of Moscow and All Russia during his stay in the United States in June 1982. There, to the ringing of bells, the delegation was greeted with the traditional bread and salt by the church's rector, Father Aleksandr Golubov, and Churchwarden Edward Gallacher. Metropolitan Filaret conducted a brief moleben, and addressed all those present with a greeting. On behalf of His Holiness Patriarch Pimen, Metropolitan Filaret presented to the church an artophorion. Bishop Kliment of Serpukhov, Administrator of the Patriarchal Parishes in Canada and a.i. in the USA, was presented with the Order of St. Sergiy, 2nd Class, the rector, Father Aleksandr Golubov, with a pectoral cross, and the church committee, the choir and the sisterhood with Patriarchal certificates of merit.

After the moleben Metropolitan Filaret and other members of the delegation were addressed on the porch of the church by Garfield's Mayor Thomas Dutch, who officially announced the municipal council's decision to change the name of the square on which the church stands to Prince St. Vladimir Square in honour of the approaching Millennium of the Baptism of Russia. After that, in the grand reception hall of the parish's cultural centre a reception was held attended by several hundred parishioners, representatives of the public, and municipal authorities headed by the mayor. There was an exchange of speeches. Then, back in the church, a concert was given by the choir of the Russian Musical Society in America conducted by Nikolai Kochanov. The choir sang several Russian church hymns of the 12th-20th centuries.

In the morning of April 23, the whole delegation arrived at the headquarters of the NCCC in New York, where a tea party was given, at which the guests were addressed by NCCC General Secretary Dr. Arie Brouwer and former General Secretary Dr. Claire Randall. After that, a special ecumenical service was conducted at the NCCC's chapel, participating in which were His Beatitude Metropolitan Theodosius, Metropolitan Filaret, Bishop Philip R. Cousin, Dr. Arie Brouwer, Dr. Claire Randall, and A. M. Bychkov. After the service, there was a cocktail party attended by members of the NCCC staff, which was followed by a press conference. The delegation members not taking part in the press conference visited the United Theological Seminary in New York and spoke to members of the faculty and administration.

The NCCC programme of the visit of the Church delegation from the USSR concluded with an official reception given by Bishop Philip Cousin and Dr. Arie Brouwer at the United

Theological Seminary, where the sides exchanged official speeches.

In the evening Metropolitan Filaret, A. S. Buevsky and F. P. Povny left for Moscow. The rest of the delegation attended a reception at the Representation of the Patriarch of Moscow in New York, and in the morning of April 24 left for home.

On April 26, back in Moscow, Metropolitan Filaret gave an interview to a TASS correspondent about the visit of the delegation of Christian Churches in the USSR to the United States. He said in part:

"...Another page has been added to the history of relations between Christians in the United States and the Soviet Union. This visit is an important landmark on the path of establishing and strengthening friendship and understanding between the peoples of our two countries and of common progress of the USSR and the USA towards the deliverance of mankind from nuclear weapons. May this way be blessed by our Lord, Who Himself is *the way, the truth, and the life* (Jn. 14.6)."

Deacon Andrei CHIZHOV,
Lecturer at the LTA

COMMUNIQUE on the 4th Exchange Visit and Theological Consultation

A theological consultation on the subject "The Role of the Churches in the US and the USSR in the Development of Their Societies: Past and Present", was held on April 14-16, 1986, at Seabury Western Theological Seminary in Evanston, Illinois. Such consultations are a central feature in the exchange visits, which take place every decade between representatives of the Churches of the US and the USSR. The above-mentioned visit was held on April 10-4, 1986.

In addition to participation in the theological consultation, the USSR church delegates toured Chicago visiting local churches, and in small groups travelled to various communities in Ohio, Michigan, Wisconsin, Minnesota and New York. The group concluded its visit in New York City with meetings with American Church leaders.

The consultation was part of the official visit to the United States by leaders and theologians from Churches in the Soviet Union. This was the fourth in a series of exchanges between the Churches since 1956. The 17 delegates from each of the two countries noted that the visit marked the 30th anniversary of the theological exchanges initiated by the National Council of the Churches of Christ in the USA and the Churches in the USSR. They also recalled that 1986 is the 7th anniversary of a historic peacemaking document, known as "Choose Life", which has been affirmed by Churches in the two nations. The consultation met under the guidance of a Steering Committee headed by His Eminence Metropolitan Filaret

of Minsk and Byelorussia, Head of the Department of External Church Relations of the Moscow Patriarchate. Other members of the Steering Committee were: Aleksei Bychkov, General Secretary of the All-Union Council of the Evangelical Christians-Baptists; Dr. Aleksei Buevsky, Executive Secretary of the Department of External Church Relations; Dr. Eileen Lindner, Associate General Secretary for Unity and Ecumenical Development of the National Council of the Churches; Prof. Dr. Bruce Rigdon of the McCormick Theological Seminary; and Deacon Michael Roshak, active director designate of the Europe/USSR office of the National Council of the Churches. Dr. Buevsky and Dr. Rigdon chaired the sessions in turn.

Papers on the theme of the consultation were delivered by Prof. James Stein of Garrett Evangelical Theological Seminary, Dr. Aleksei Bychkov, Metropolitan David of Sukhumi and Abkhazia (the Georgian Orthodox Church), Deacon Andrei Chizhov of the Leningrad Theological Academy, Prof. Lauree Hersch Meyer of Bethany Theological Seminary, Prof. Leonard Lovett of the American Baptist Seminary of the West, Archimandrite Platon of the Moscow Theological Academy, Archimandrite Tiran Kyuregyan (the Armenian Apostolic Church), and Prof. Anthony Ugolnik of the Franklin and Marshall College (Autocephalous Orthodox Church in America).

In the theological conversation the theme "Gospel and Culture" was explored in the context of the historical traditions of Christians in both societies.

It was seen that in both societies, the preaching of the Gospel of Christ was instrumental in the formation of the society and its culture, and that in both societies today the Gospel is preached in the midst of secular civilization. The participants in the theological conversations joyfully discovered yet again that witnessing to the Good News of Christ in today's world draws together Christians of all traditions and all societies.

During the course of the theological consultation the mounting tensions between the US and Libya to our deep regret resulted in the bombing of Libyan territory by the armed forces of the United States. The participants joined in a common prayer for peace.

After discussion, the consultation expressed profound concern and made the following statements:

1) reaffirmed the essential unity of the Christian community which cannot be broken by differences of ideology, nationalism, or economic systems;

2) reiterated the view that the long-standing problems of the Middle East should be resolved through a process of international negotiation involving the representatives of all of the peoples of the Middle East and those nations which have historical and contemporary interests in that region;

3) deplored the rise of terrorism that has claimed innocent lives in many places, and which in turn led to a military response. We deeply regret that this escalation of violence inevitably has led to additional terrorist attacks;

4) in a year declared by the UN the International Year of Peace, the willingness of nations involved in the conflict to submit their disputes to this agency will assist the UN in making its rightful contribution to the lessening of the potential for nuclear confrontation. Therefore the consultation called for the involvement of the UN as the appropriate forum in which current tensions may be de-escalated without further resort to military force;

5) recommitted themselves to the tasks undertaken and the hopes expressed in the "Choose Life" document adopted by the representatives of the Churches in the US and the USSR in 1979. The "Choose Life" document asserts:

"We are convinced that the arms race cannot be won; it can only be lost... We bear witness that the Lord our God is a God of peace Who wills the well-being of the whole of His creation. He has granted us and all His people a vision of *shalom* for the present time and for the ages to come in which all peoples and nations will dwell together in security... We therefore pledge ourselves and encourage our brothers and sisters:to call for a full and general prohibition of: nuclear arms tests; the development and deployment of new nuclear weapon systems; and the production and piling up of chemical and radiological arms as well as other weapons of mass destruction...—to support ecumenical programmes concerned with disarmament, especially the World Council of Churches Programme for Disarmament and Against Militarism and the Arms Race; and to cooperate with other non-governmental programmes for disarmament...—to express readiness to unite our efforts for peace and disarmament with the followers of all religions and all persons of good will...—to urge our Churches in their teaching and preaching programmes to emphasize the biblical vision of peace; and also to stress the devastating social and personal consequences of the arms race...—to give special attention to strengthening and enlarging the community which has been nurtured among the Christians in the USSR and the USA..." (JMP, 1979, No. 6, pp. 35-37);

6) despite this climate of violence we implore the leaders of our two nations to revive the spirit of their Geneva Summit in the service of humanity.

In the course of the theological consultation, special attention was given to the contribution of Churches in the two countries to the development of culture in their societies and to peacemaking. It was recognized with satisfaction that every Church whose representatives participated in the conversation has made throughout her existence her own contribution to the cultural life of her people and continues to make it. This ministry of the Churches has made a great humanizing impact on society, and is connected with their task of carrying out a moral and educational mission among the faithful. This mission of the Churches has a distinct bearing

on their peacemaking, giving it a greater strength, and takes up an important task of saving culture from destruction in nuclear fire. The need for a fresh approach was noted to the questions of war and peace in a nuclear age, which will take into account the essential necessity for rejecting nuclear war in any form, and for preserving God's Heaven and Earth from the blight of nuclear weapons. In this connection, the essential importance was emphasized of the tradition of cooperation between the

Churches in the USSR and the National Council of the Churches of Christ in the USA in peacemaking.

The theological consultation culminated in an ecumenical worship service held at the United Methodist Church in Evanston, site of the Second Assembly of the World Council of Churches (1954). Preaching at the worship service were His Eminence Metropolitan Filaret and the Rev. Arie Brouwer, General Secretary of the National Council of the Churches of Christ in the USA.

WCRP International Council Meeting in Beijing

The International Council of the World Conference "Religion and Peace" met in Beijing, China, on June 25-30, 1986.

The World Conference "Religion and Peace" is an international organization of religious workers from over 60 countries of all continents, standing out for peace with justice and disarmament. All major religions of the world are represented in the WCRP, but most active in it are Buddhists and Christians. Honorary presidents, ten presidents and the general secretary with an assistant comprise the leadership or the Board of the WCRP International (there are three continental WCRP in Africa, Asia and Europe, and national WCRP in the USA, Canada and other countries). Present WCRP honorary presidents are Archbishop Angelo Fernandes of Delhi and Simla (Roman Catholic Church, India), Nikkyo Niwano (Buddhist, Japan), Dr. Homer Jack (Unitarian, USA); and among its ten presidents is Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine. Mr. John Taylor (Great Britain) is its general secretary. The Board meets annually. The WCRP International Council is elected by an assembly; since its inception in 1969 the WCRP has had four assemblies: in 1970 (Kyoto, Japan), 1974 (Louvain, Belgium), 1979 (Princeton, USA), 1984 (Nairobi, Kenya), and meets every two years.

The meeting in Beijing was attended by 130 people from 30 countries. Among the participants were Metropolitan Filaret of Kiev and Galich and Dr. A. S. Buvovsky, member of the International Council. Prof. S. D. Dalykov, who repre-

sented the Central Religious Board of Buddhists in the USSR, attended as a guest.

The main theme was "Peace Through Work and Prayer". A report on it was made by Rabbi Jack Cohen (Israel), who stressed that there could be no true peace unless millions of unemployed got jobs, for the right to work was an integral part of human dignity. Among other reports, attention was attracted by the report made by the WCRP General Secretary John Taylor. He had taken part in the Round Table Conference in May 1986 in Moscow and expressed a high appreciation of its results.

Among the problems considered by the meeting were the elimination of nuclear weapons and the necessity for the states to refuse both direct and indirect involvement in the militarization of space. Conflict situations were also discussed: in South Africa, the Middle East, Sri Lanka, Korea as well as the conflict between Iran and Iraq. On June 30, a Message to Regional, National and Local Councils of the WCRP was adopted. It called upon believers to seek the establishment of peace in the world through prayer and work, to encourage talks on the complete test ban treaty, on banning biological and chemical weapons and the militarization of space. It was recommended to deepen the education for peace the purpose of which is to make people increasingly concerned with replacing their culture which is inclined to war and violence by a culture inclined to peace. Such education is directed not so much to accumulation of information and knowledge

as to educating for peaceful inclinations. The Message concludes by saying that in spite of the fact that confrontation in many places continues to cause concern and the threat of nuclear catastrophe was still present, there were promising signs: more and more ordinary people expressed their acute desire for peace and the power of public opinion inclined to a just and lasting peace was increasing.

Receptions in honour of the participants in the meeting were given by the Buddhist Association of China, the Moslem Association of China, Vice-President of the Peoples' Republic of China

Vu-Lan-Fu, the Bureau for Religious Affairs at the PRC State Council. Mr. Nikkyo Niwano, an honorary president of the WCRP, gave a reception on behalf of the WCRP.

The delegation of religious workers from the Soviet Union was received by the Ambassador of the USSR to the People's Republic of China, O. A. Troyanovsky.

Metropolitan Filaret, Dr. A. S. Buevsky and interpreter M. L. Voskresensky were received at the Bureau for Religious Affairs under the Chinese State Council by the deputy Director of the bureau, Mrs. Chow-Jin-Ru.

At the VI Congress of the "International Physicians for the Prevention of Nuclear War" (IPPNW)

From May 29 to June 1, 1986, Cologne, FRG, was the venue of the VI Congress of the World Movement "International Physicians for the Prevention of Nuclear War". Within the framework of the Congress, on May 31, the delegates met with religious leaders from the FRG, the USA and the USSR, and with representatives of the Lutheran World Federation. That meeting brought together over 300 delegates of the congress. Bishop Sergiy of Solnechnogorsk, Representative of the Russian Orthodox Church to the World Council of Churches in Geneva, made a report on the attitude of the Russian Orthodox Church to nuclear weapons and to peace. Religious leaders answered the numerous questions. The need was stressed to come out united against the threat of nuclear catastrophe. The meeting concluded with the adoption of a resolution recognized as an official document of the congress.

RESOLUTION Physicians Assist an Ecumenical Convocation for Peace

At this 6th World Congress of the "International Physicians for the Prevention of Nuclear War" (IPPNW) leading representatives of the world's Christian Churches—among them, the representatives of the American Catholic Bishops' Conference, Father Bryan Hehir, a hierarch of the Russian Orthodox Church, Bishop Sergiy of Solnechnogorsk, and the Secretary-General of the Lutheran World Federation, the Rev. Gunnar Staalsett—have met with us, physicians from 52 nations. We have thought and talked about the Christian Churches' and the physicians' joint responsibility for life and health of mankind, for peace, justice and the preservation of God's creation in all its variety.

Never in the history of the world has the threat to mankind and nature loomed larger than it does today. Even if history abounds with horrible wars and atrocities, even if we had to mourn the death of millions of people and the

destruction of the cities in many of the world's countries during the last world war, the development of nuclear weapons has inaugurated a wholly new and different age. The survival of mankind is at stake.

In 1945 there existed 3 nuclear weapons, today more than 20,000 of them are deployed. This development was possible, because so many people no longer feel any responsibility to God and because they no longer fear the Lord's judgement.

We, Christian physicians, ask the world's Churches to gather in Christian love and faith for a large peace conference and confess courageously to the people of the world and their governments that Christian faith is incompatible with the mass production, the deployment and the threat of using nuclear and other mass destruction weapons.

We, physicians, ask the world's Churches to listen to Jesus Christ and

to answer the question how Jesus Christ would decide and speak today.

We, physicians, ask the Christian Churches of the world to remain credible for us by shunning political considerations and to speak up with courage.

We, physicians, ask the world's Churches for an unequivocal ethical statement.

For us, Christians, it is the highest task to obey God, the Creator of Heaven and Earth, and His Son, Jesus Christ. And that means that we are obliged to do everything in our power to preserve this unique creation.

This resolution was unanimously accepted by the 300 participants of the session on May 31, 1986.

The International Year of Peace

The International Year of Peace must be:

the year of God's beneficent commandment, for when the Prince of Peace (Is. 9. 6) was born, the angelic host, glorifying God in the highest and bringing good tidings of great joy, gave men the salutary heavenly commandment: *and on earth peace, good will toward men* (Lk. 2, 14);

the year of the fulfilment of the age-old, long-cherished dream of mankind for which peace-loving humanity has constantly striven, yearning for eternal peace and tranquil and abundant life (Eph. 4, 3);

a festival of ease, prosperity and well-being, for the grace-giving fruits of peacemaking are tranquility of spirit of men, happiness of children and well-being of the family (Prov. 17. 1);

a link between the present and the bright future of mankind in which there will be laughter and song, art and beauty, for swords will be beaten into plowshares and spears into pruning hooks (Is. 2. 4);

a guarantee of life, development and progress, witnessed by a united, peace-loving humanity, unanimously expressing its will for universal peace on Earth (Rom. 12. 18);

a symbol of the victory over evil, destruction and violence, for peacemaking is the struggle against malice and hatred, envy and distrust, despotism, coercion and oppression (1 Pet. 3. 10-11), against the scheming of war-mongers, and for the preservation of life, the sacred gift of God which is the basis of all spiritual and material development, for the preservation of universal beauty and harmony and a wise use of the resources of nature;

a year of solidarity, unity and brotherhood, when millions of people on the

planet are united in the struggle against war, people East and West, North and South, of different religious persuasions and political convictions, social origin and education, age and sex, firmly holding hands, united to defend the interests of peace for a life free of oppression under God's grace-giving heaven;

a year in which to evaluate the peace-making activities of each citizen, each individual, a year when the blue banner with the white dove of peace rises ever higher, and under it gather ever greater numbers of committed peacemakers, for the people of the Earth have come to understand that peace is a victory over every evil (1 Pet. 3. 10-11). It is the fulfilment of every parent's dream of happiness for his children, the prosperity of all and the prerequisite for the safe development of society.

People know what peace is, and they are convinced that only real peace can ensure a normal, tranquil existence, that children born in times of peace will have joy and happiness all the days of their lives, that peace brings progress and prosperity for all, that it is life, happiness and beneficence, and therefore it is the duty of each individual to be a peacemaker (Rom. 12. 18).

Everyone on the planet has a debt to peace that cannot be repaid and society holds each one of us to account for what we have done to promote it. The trusting eyes of children, anxious mothers, grey-haired old people, invalids and veterans of World War II and the human conscience itself ask of each of us: What have you done to save the sacred gift of Heaven (Gen. 2. 7), to preserve civilization and the beauty of the world?

The united international peace movement has already grown into an enormous force to oppose the pernicious pre-

parations for the madness of nuclear war. The peace movement has achieved such a scale thanks to constant preaching by religious workers of peace on Earth and good will toward men, love of one's neighbour, equality, honesty and virtue in human relations, and thanks to the activities of politicians, scholars and social workers in defence of human truth and social justice.

Peacemaking is nurtured in the environment of the healthy family in which parents raise their children to respect one another and those around them, and love their native hearth, laying in them the foundations of sound morality and stimulating the sense of valour and honour.

Peacemaking is fostered at school where teachers, introducing the children committed to their care to the world of science and art, turn their young eyes to the bright future built on peace, brotherhood and love in which alone society can live.

Peacemaking is reinforced in the conscientious attitude of each individual to his obligations, his honest approach to his work and dutiful fulfilment of the tasks with which he is charged, and the will to secure a bright and peaceful future for mankind.

Peacemaking is promoted by servicemen, sons of their country who guard

the frontiers of the state and its national sovereignty, defending the peaceful life of their people and the freedom of their native land, ready to repulse any aggressor.

Peacemaking is affirmed by mankind's common awareness that we are all one united family in which every race, and people, and all men of good will, educated and uneducated, rich and poor, join ranks, and resolutely and steadfastly align themselves on the side of peace, working persistently and purposefully against its enemies.

The power of the peacemakers, united in their struggle, is the greater because it is the power of united humanity which desires to make the Earth a blessed Garden of Eden where, in the words of the prophet, *the wolf also shall dwell with the lamb... and a little child shall lead them* (Is. 11. 6), and men shall live in brotherly love and good will towards one another, partaking of the fruits of their blessed and noble toil, in the year of the Lord when *mercy and truth are met together; righteousness and peace have kissed each other* (Ps. 85. 10).

V. VYLKOV,
Member-Secretary of the Supreme
Church Council of the Holy Synod
of the Bulgarian Orthodox Church

Chronicle

A session of the African Christian Peace Conference dedicated to the International Year of Peace was held in the Tanzanian capital Dar es Salaam from June 22 to 27, 1986. Its theme was "The Challenges of Christians in Promoting Peace to All Humankind". The forum attracted some 50 representatives from 13 African countries and liberation movements. It was attended by the President of the International Christian Peace Conference, Bishop Dr. Karoly Toth (Hungary). Present as a guest was Archbishop Makariy of Ivanovo-Frankovsk and Kolomyya (the Russian Orthodox Church).

The session was opened by Paul Soziga, Acting Secretary of Tanzania's ruling Chama Cha Mapinduzi Party, and was chaired by the President of the African CPC, the Rev. Dr. Richard Andriamananjato. The participants passed resolutions on the most acute problems facing Africa today: hunger, unemployment, the refugee problem and the problem of turning the Indian Ocean into a zone of peace. They adopted a Letter to the South African Frontline States and a Letter to the Churches. These documents share a sincere concern over the explosive situation on the continent. They stress that in order to solve these burning problems it is necessary to mobilize all

the available resources. In this situation the representatives of the African Churches are fully aware of their responsibility. The resolutions offer certain recommendations for solving the problems, and the Churches are called to common effort for putting an end to the inhuman regime of apartheid in South Africa, demilitarizing the Indian Ocean and turning it into a zone of peace.

During his stay in Tanzania, Archbishop Makariy paid a visit to the Soviet Embassy and was received by the Ambassador, S. I. Illarionov. During a meeting with the correspondents of the leading newspapers of Tanzania organized by press centre of the embassy, Archbishop Makariy spoke of the peace work conducted by the Russian Orthodox Church, of the current preparations for the Millennium of the Baptism of Russ and of the position of religion in the Soviet Union. Newsmen showed particular interest in the Open Letter of His Holiness Patriarch Pimen to President R. Reagan of the United States (June, 1986).

Archbishop Makariy paid a visit to the Head of the Roman Catholic Church in Tanzania Lauro Cardinal Rugambwa, the Archbishop of Dar es Salaam.

ORTHODOX SISTER CHURCHES

His Beatitude NICHOLAS VI, Pope and Patriarch of Alexandria and All Africa

The Primate of the Alexandrian Orthodox Church, His Beatitude Pope and Patriarch Nicholas VI, passed away on July 10, 1986. He filled the See of St. Mark the Apostle for the past 18 years.

His Beatitude Pope and Patriarch Nicholas VI (Varelopoulo) was born in Constantinople in 1915. From childhood he was drawn to spiritual life and after secondary school he enrolled in the Theological College of Chalki on the Island of Chalki (Constantinople Patriarchate) from which he graduated with the diploma of Doctor of Theology. At the age of 23 he took monastic vows and was ordained hierodeacon by Metropolitan Emelianos of Philadelphia. In 1940 Hierodeacon Nicholas came under the jurisdiction of the Alexandrian Patriarchate and was ordained hieromonk by His Beatitude Christophoros II, Pope and Patriarch of Alexandria, and appointed rector of the Cairo Church of Sts. Constantine and Helena, Equal to the Apostles. From 1953 he served in Casablanca, Morocco, and from 1955 he served in the rank of archimandrite in Addis Ababa, Ethiopia. In December 1958, Archimandrite Nicholas was consecrated bishop and appointed to the See of the Metropolitan of Irinopolis (Dar es Salaam, Tanzania). Administering the largest diocese of the Alexandrian Church in East Africa, Metropolitan Nicholas did much to set up new missions and build new churches and parish schools. From 1961 to 1966, because of the absence due to ill health of His Beatitude Patriarch Christophoros II, who was undergoing medical treatment in Greece, Metropolitan Nicholas took over the duties of the Primate of the Church of Alexandria, sharing this obedience until 1963 with Metropolitan Agathangelos.



Following the demise of His Beatitude Pope and Patriarch Christophoros II (†1967), the Electoral Assembly of the Church of Alexandria, a body of representatives of the clergy and laity from all the African dioceses, elected Metropolitan Nicholas of Irinopolis to the Patriarchal Throne on May 10, 1968. The enthronization of the new Primate of the Alexandrian Church took place in the Annunciation Cathedral in Alexandria on May 19, 1968.

The ancient Church of Alexandria, founded, according to tradition, by St. Mark the Apostle, takes the second place in the diptych of the Orthodox Churches. The jurisdiction of her primate who bears the title of the Pope

and Patriarch of Alexandria and All Africa, extends to 13 dioceses, four of which are in Egypt and the rest on the territory of 10 other African states. Over the past few decades, the number of Greek Orthodox in Africa dwindled as a result of emigration. One of the primary pastoral tasks of the Alexandrian Church in the years of primatial service of Pope and Patriarch Nicholas VI of blessed memory was missionary work among the indigenous African population. His Beatitude Nicholas VI travelled repeatedly to various African dioceses. Schools for African clergy were opened in some of them. Several Black Orthodox bishops were consecrated. The growth of the Orthodox flock has been especially significant in Kenya, Tanzania, Zaire and Nigeria.

The late Primate has done a great deal for improving the internal life of the Alexandrian Church. From 1968 to 1978 repair and restoration works were conducted in the Monastery of St. Sabas the Monk in Alexandria of which the Patriarch of Alexandria is the Holy Archimandrite. This monastery, founded in the year 318, contains the Patriarchal Cathedral of St. Sabas. In 1971 the new administrative building of the Patriarchate in Alexandria was blessed to which the rich Patriarchal Library and the Institute for Oriental Studies attached to it were transferred. In 1969 the publication of the scholarly theological journal *Ekklesiastikos Pharos* was resumed. In the same year measures to improve the conditions of the clergy were taken.

The body of the deceased Primate was vested in accordance with the order of the Alexandrian Church and placed in the Patriarchal Cathedral of the Epiphany. On July 11, Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations of the Moscow Patriarchate, conducted a panikhida. Taking part in the panikhida attended by numerous parishioners, were: Archbishop Pitirim of Volokolamsk; Bishop Titos of Tamiathis (Alexandrian Patriarchate); the Exarch of the Patriarch of Alexandria to the Patriarch of Moscow, Archimandrite Theodoros; the Representative of the Patriarch of Antioch to the Patriarch of Moscow, Archimandrite Niphon; the Representative of the Patriarch of Bulgaria to the Patriarch of Moscow, Archimandrite Kirill;

In 1974, there were celebrations in Alexandria and Cairo, attended by representatives of many Orthodox Churches, and a scholarly conference was held to mark the 1600th anniversary of the demise of St. Athanasios the Great, in which a delegation of the Russian Church participated.

His Beatitude Pope and Patriarch Nicholas VI was a great friend of our country. He visited the Soviet Union on several occasions as a guest of the Russian and Georgian Orthodox Churches and the Armenian Apostolic Church. He was present at the enthronization of His Holiness Patriarch Pimen in 1971 and attended the 1977 and 1982 Moscow peace conferences of religious workers. During the last few years of his life he often came to this country for medical treatment.

On May 29, 1986, His Beatitude Pope and Patriarch Nicholas VI arrived in the Soviet Union at the invitation of His Holiness Patriarch Pimen to attend celebrations to mark the 30th anniversary of the Alexandrian Metochion in Odessa and for a spell of rest and medical treatment. During his stay in Moscow the Primate suffered a cerebral thrombosis, further aggravated by an infarction soon after, which was the immediate cause of his death. The Patriarch of the Church of Alexandria passed away on July 10 in the clinical hospital named after S. P. Botkin in Moscow.

Archpriest DIMITRIY NETSVETAEV,
Exarch of the Patriarch of Moscow
to the Patriarch of Alexandria

* * *

the cathedral clergy and representatives of the Moscow clergy. Wreaths from His Holiness Patriarch Pimen of Moscow and All Russia, the Holy Synod, departments and institutions of the Moscow Patriarchate and the archpastors of the Russian Orthodox Church were laid at the coffin of the deceased Patriarch. Present at the panikhida were the Ambassadors of Egypt, Greece, Cyprus, and the Netherlands, and Counsellor-Envoy of the FRG Embassy in Moscow. The Council for Religious Affairs of the USSR Council of Ministers was represented by G. A. Mikhailov.

Before the panikhida Metropolitan Filaret spoke in commemoration of the departed Primate of the Church of Alexandria. He read out a telegram from His Holiness Patriarch Pimen



The panikhida for His Beatitude Nicholas VI, Pope and Patriarch of Alexandria and All Africa in the Patriarchal Cathedral of the Epiphany, July 11, 1986

metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations of the Moscow Patriarchate, delivering a funeral oration before the panikhida

to expressed profound condolences on the death of the outstanding Orthodox hierarch. Metropolitan Filaret stressed that the late Primate

of the Alexandrian Church enjoyed great spiritual authority in the Orthodox world as a guardian of the Holy Orthodox Tradition and an

apostle of peace. He cherished sincere feelings of love for the people of our country and the Russian Orthodox Church. Speaking in response, Bishop Titos of Tamiathis, on behalf of the Supreme Authority of the Alexandrian Church, expressed cordial gratitude to His Holiness Patriarch Pimen, the hierarchs of the Russian Orthodox Church and to all those who had shown consideration and affection to His Beatitude Patriarch Nicholas VI during his illness.

On the same day in Odessa, Metropolitan Sergiy of Odessa and Kherson, assisted by the city clergy, conducted a panikhida in the Dormition Cathedral. In a tribute to the departed before the panikhida, he noted the close links of His Beatitude Patriarch Nicholas with the Odessa Diocese where the Alexandrian Metochion is situated and called on the faithful to preserve forever the memory of Patriarch Nicholas and pray for the repose of his soul with the saints. Panikhidas were also conducted in the Alexandrian Metochion in Odessa, the Dormition Monastery and the city churches.

The news of the demise of the Primate of the Alexandrian Church was received with sorrow in the Georgian Orthodox Church whose Primate, His Holiness and Beatitude Catholicos-Patriarch Iliya II, assisted by hierarchs and clergy, conducted a funeral service.

On July 15, the coffin with the body of the departed Primate of the Alexandrian Church was flown to Cairo.

* * *

With the blessing of His Holiness Patriarch Pimen and in keeping with a decision of the Holy Synod a Russian Orthodox Church delegation led by Metropolitan Aleksiy of Tallinn and Estonia, Chancellor of the Moscow Patriarchate, was sent to escort the coffin with the body of the late Patriarch Nicholas from Moscow to Cairo, and to attend the funeral. The delegation included Archpriest Petr Raina, Rector of the Church of the Icon of the Mother of God "The Sign" in Aksinyino, Moscow, a former Exarch and Dean of the Podvorye of the Russian Orthodox Church in Alexandria; Hegumen Tikhon, Secretary of the Board of the Odessa Theological Seminary; Hieromonk Venedikt, lecturer of the Leningrad theological schools, and Deacon Georgiy Epifanov, referent to the Chancellor of the Moscow Patriarchate.

The delegation flew to Cairo on July 15. Present at the Moscow Sheremetievo Airport to see them off and pay their last respects to the departed Pope and Patriarch Nicholas were Metropolitan Filaret of Minsk and Byelorussia, Head of the DECR; Metropolitan David of Sukhumi and Abkhazia (Georgian Orthodox Church); Dean of the Antiochene Metochion in Moscow, Archimandrite Niphon; Dean of

the Bulgarian Metochion in Moscow, Archimandrite Kirill; Dean of the Patriarchal Cathedral of the Epiphany, Protopresbyter Matfei Stadnyuk, and B. S. Kudinkin of the DECR. There were also G. A. Mikhailov, head of a department of the Council for Religious Affairs of the USSR Council of Ministers; the Ambassador of Egypt, Salah el-Din Hassan Bassuouni; the Ambassador of Greece, Ioannis Grigoriadis, and the 2nd Secretary of the Greek Embassy in Moscow, Anninos Kabilieratos.

Leaving on the same flight were Bishop Titos of Tamiathis and the Exarch of the Alexandrian Patriarch in Odessa, Archimandrite Theodoros, who stayed with His Beatitude the Patriarch during his illness.

Present in the Cairo Airport to meet the coffin with the body of the late Primate of the Church of Alexandria and the Russian Orthodox Church delegation were Metropolitan Barnabas of Pelusium, the Greek Ambassador to Egypt A. Nomikos, representatives of the Soviet Embassy in Cairo led by Consul Mirza Mukhammedov, and other officials. From the airport the coffin with the body of the late Patriarch was taken to the Patriarchal Cathedral of St. Nicholas in Cairo where it was met by hierarchs, clergy and laymen of the Alexandrian Church. The liturgy was conducted there and the reading of the Gospel began.

On July 16, Metropolitan Aleksiy of Tallinn and Estonia and other members of the Russian Orthodox Church delegation paid a visit to the Alexandrian Patriarchate and met with hierarchs of the Alexandrian Orthodox Church led by Metropolitan Synesios of Nubia, the oldest in consecration. Speaking on behalf of His Holiness Patriarch Pimen of Moscow and All Russia and the Plenitude of the Russian Orthodox Church, Metropolitan Aleksiy expressed to the Church of Alexandria condolences on the demise of His Beatitude Pope and Patriarch Nicholas. He said the Russian Church would treasure the memory of the late Primate and offer up prayers for the repose of his soul. Then the delegation visited the Cairo Patriarchal Cathedral of St. Nicholas where Metropolitan Aleksiy conducted a panikhida by the coffin of His Beatitude Patriarch Nicholas.

On Thursday, July 17, the Russian Church delegation attended the funeral of His Beatitude Nicholas VI, Pope and Patriarch of Alexandria and All Africa. Arriving at 10 a.m. at the Patriarchal cathedral, the delegation placed wreaths at the coffin of Patriarch Nicholas from His Holiness Patriarch Pimen of Moscow and All Russia and the Holy Synod. After that the delegation of the Russian Orthodox Church led by Metropolitan Aleksiy met with the archpastors

of the Alexandrian Orthodox Church and the hierarchs of Orthodox Churches attending the funeral.

The funeral service for His Beatitude, Nicholas VI, Pope and Patriarch of Alexandria and All Africa, began in the Cairo Patriarchal Cathedral of St. Nicholas at 11 a.m. The service was conducted by Metropolitan Synesios of Nubia, assisted by Metropolitans: Parthenias of Carthago, Barnabas of Pelusium, Paulos of Hermoupolis, Dionysios of Memphis, Irineos of Accra and West Africa, Ioakim of Leontopolis, and clergy of the Alexandrian Church.

Present at the funeral of Patriarch Nicholas were: Metropolitan Chrysostomos of Myra in Lycia (Constantinople Patriarchate); Metropolitan Germanos of Petra (Jerusalem Patriarchate); Bishop Elias of Apameia and Bishop Elias (Antiochene Patriarchate); Metropolitan Grigoriy of Lovech and Bishop Dometian of Znepole (Bulgarian Patriarchate); Metropolitan Nicolae of Banat (Romanian Patriarchate); Metropolitan Theophilos of Gortyna; Metropolitan Chrysostomos of Nea Smyrna (Church of Hellas); Metropolitan Chrysostomos of Kition (Church of Cyprus); Archbishop Damianos of Sinai, Pharan, and Raitha (Sinai Autonomous Church). There were also R. Amdin, a representative of the President of the Arab Republic of Egypt; Vice-President of Greece, Ioannis Charalambopoulos; the Greek Ambassador to Egypt A. Nonikos; the Papal Pro-Nuncio in Egypt, Archbishop Giovanni Moretti of Vartana, members of the Diplomatic Corps, representatives of the Greek parishes of Cairo, Alexandria, Port Said and other Egyptian cities, representatives of government bodies, political parties and various public and cultural organizations and charities. Also present at the service in the cathedral were representatives of various Christian Churches and confessions, including a delegation of the Coptic Orthodox Church led by Metropolitan Damaskinos Gizeh, Archbishop Paulos of Nubia, Vicar of the Melchites Patriarch of Antioch; Bishop Samuel (Church of England) and repre-

sentatives of other Christian communities in Egypt.

Mastering the funeral service and the funeral were Bishop Petros of Babylon, Archimandrite Azariah (from the Arab clergy) and the Chief Administrator of the Alexandrian Patriarchate, Basilius Sarankinos.

After the service, the funeral oration was delivered by Metropolitan Timotheos of Central Africa, who traced the life and manifold activities of the late Primate. After paying the last respects to the departed, the coffin with the body of Patriarch Nicholas was born out of the cathedral and placed on a hearse to the sound of drumbeat.

From the St. Nicholas Patriarchal Cathedral the hearse, accompanied by an honorary escort, proceeded to the Monastery of St. George the Victorious. There the mortal remains of His Beatitude Pope and Patriarch Nicholas were laid to rest in the crypt under the monastery church.

Later that day Metropolitan Timotheos of Central Africa expressed, on behalf of the Alexandrian Church, gratitude to the Russian Orthodox Church delegation for the honours rendered to the late Patriarch and prayers for the repose of his soul, and for attending the funeral.

On the ninth day since the demise of Patriarch Nicholas, July 18, the Russian Orthodox Church delegation, accompanied by Metropolitan Nicolae of Banat (Romanian Orthodox Church), visited the St. George Monastery. They were welcomed by the father superior of the cloister, Archimandrite Porfyrios, who introduced to the guests the relatives of the departed. Metropolitan Aleksiy expressed his condolences to them and conducted a panikhida at the grave of the late Primate.

During the next few days the delegation acquainted itself with the life of the Orthodox Churches of Alexandria and Sinai. It left Cairo for Moscow on July 22.

Meeting of the Preparatory Committee

for the Orthodox-Reformed Dialogue

On March 2-6, 1986, at the Orthodox Centre of the Constantinople Patriarchate in Chambesy, Switzerland, there took place a meeting of the Preparatory Committee for the pan-Orthodox-Reformed dialogue. The Russian Orthodox Church was represented by Archbishop Simon of Ryazan and Kasimov and Hieromonk Venedikt Kanters, lecturer at the Leningrad Theological Academy. Prof. Hans Esser (FRG) made a report on the preliminary conversations be-

tween the Constantinople Patriarchate and the World Alliance of the Reformed Churches. The theme of the forthcoming dialogue was defined as a result of the discussion: "The Doctrine of the Holy Trinity Based on the Niceno-Constantinopolitan Creed".

The preparatory committee adopted the following decisions:

1. The preparatory committee considers its mandate accomplished and proposes to the Churches to appoint their

official and permanent dialogue participants.

2. The first meeting of the participants will take place during the first week of March 1988 at the invitation of the World Alliance of the Reformed Churches.

3. The additional themes for study should be agreed by both sides.

4. The dialogue secretariat will comprise the two co-chairmen: Metropolitan Panteleimon of Tyrolois and Serenton (Constantinople Patriarchate), and Dr. Lukas Vischer (Switzerland) and the two secretaries: Prof. Dr. Dan-Ilie Ciobotea (Romanian Patriarchate) and Dr. Alan Sell (Switzerland).

5. The reports on the following themes should be prepared for the first meeting:

(a) "Who Are We?" (Ecclesiology) by Prof. V. Fidas (Greece), and Prof. Dr. V. Bruce Rigdon (USA);

(b) "Evaluation of Earlier Orthodox-Reformed Local Dialogue Reports" by Metropolitan Damaskinos of Switzerland (Constantinople Patriarchate) and Prof. Dr. Janos Pasztor (Hungary);

(c) "The Doctrine of the Holy Trinity Based on the Niceno-Constantinopolitan Creed: St. Athanasios, St. Basil the

Great and St. Gregory of Nazianzus" (Introduction) by Prof. T. Koev (Bulgarian Patriarchate), Protopresbyter Dr. G. Dragas (Constantinople Patriarchate), Prof. T. Torrance (Scotland), Dr. L. Vischer (Switzerland).

The preparatory committee identified the following sub-themes for the forthcoming dialogue:

1. The Holy Trinity as the Source of the Faith, Worship and Life of the Church.

a) The Incarnation of Christ—Revelation of the Triune God as Love;

b) The Divine-Human Life of Christ, Communicated by the Holy Spirit to Humanity.

2. The Church as the Body of Christ: the Experience of, and Witness to the New Life in Christ Through Ages.

a) The Sacraments in the Life of the Church;

b) The Royal Priesthood and the Ordained Ministry (Priesthood).

3. The Mission of the Church in the World: Reconciliation, Diakonia, Martyria, Activity for Justice and Peace.

The Committee decided to issue a communique and to express gratitude to Metropolitan Damaskinos of Switzerland for his kind hospitality.

Meeting of the Orthodox-Old Catholic Sub-Commission

The Mixed Orthodox-Old Catholic Theological Sub-Commission met on July 1-5, 1986, in Minsk at the premises of diocesan administration, at the invitation of Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations of the Moscow Patriarchate. It was attended from the Orthodox side by Metropolitan Damaskinos of Switzerland (Constantinople Patriarchate, co-chairman), Archpriest Prof. Stefan Alexe (Romanian Patriarchate), Prof. Slavcho Vylchanov (Bulgarian Patriarchate). The Russian Orthodox Church was represented by Metropolitan Filaret of Minsk and Byelorussia and G. N. Skobei, a senior staff member of the DECR.

The Old Catholic side included Bishop Leon Gauthier of the Christian Catholic Church in Switzerland (co-chairman), Bishop Maximilian Rode of the Polish Catholic Church, Dr. Ernst Hammerschmidt (Austria), Dr. Herwig Aldenhoven (Switzerland), Dr. Peter Amiet

(Switzerland), Prof. Urs von Arx (Switzerland) and Father Paul Berbers (the FRG).

The participants heard Orthodox and Old Catholic presentations. As a result of the discussion that followed drafts of the documents were made on the Sacraments (of Penance, of Matrimony, of Holy Orders, of Holy Unction), Eschatology, and Prerequisites and Implications of Intercommunion. The texts will be edited by the Mixed Drafting Committee, and presented for final discussions at the next meeting of the Mixed Theological Commission which is to be held in October 1987, in Cyprus.

During their stay in Minsk the guests were introduced to the ecclesiastical, cultural and social life of Byelorussia.

On July 1, Metropolitan Filaret gave dinner in honour of the participants in the meeting in the premises of the diocesan administration. Among those present were dean of the Minsk cathedral, Archpriest Mikhail Buglakov, Secretary

of the Minsk Diocesan Administration; Archpriest Viktor Bekarevich, Rector of the Church of St. Aleksandr Nevsky in Minsk; Archimandrite Stephan, Superintendent Dean of the Zhirovitsy Monastery of the Dormition; Archpriest Ioann Khoroshevich, sacristan of the Minsk cathedral, Protodeacons Leonid Bozhko and Nikolai Avsievich of the same cathedral, T. B. Stankevich, clerk of the Diocesan Administration, and representatives of the Evangelical Christians-Baptists.

On July 2, the participants visited the Church of St. Aleksandr Nevsky in Minsk. They were warmly welcomed by its rector, Archpriest Viktor Bekarevich. On that same day the Orthodox and the Old Catholics visited the War Memorial in Khatyn and laid flowers at the monument to the victims of fascism.

On July 3, the day of liberation of Minsk from the fascist invaders, the participants laid a wreath and flowers at the Victory Monument.

On July 4, Metropolitans Damaskinos of Switzerland and Filaret of Minsk and Byelorussia celebrated Divine Liturgy at the Cathedral of the Holy Spirit during which Metropolitan Damaskinos ordained Hypodeacon Feodor Govny, a student of the MTS, deacon of the cathedral, and Metropolitan Filaret ordained Deacon Nikolai Melnik presbyter to serve in the churches of Minsk Deanery.

The same day foreign guests were received at the BSSR Council of Ministers by the First Deputy Chairman of the SSR Council of Ministers, V. G. Yevtukh; the Chancellor of the Council of Ministers I. G. Maksimov, Representative of the Council for Religious Affairs of the USSR Council of Ministers of the Byelorussian SSR, A. M. Zalesky, and his deputy T. G. Kupchanya.

Present at the reception were Metropolitan Filaret of Minsk and Byelorussia, Archpriest Mikhail Buglakov, secretary of the diocesan administration, and Archpriest Ioann Khoroshevich, sacristan of the Minsk cathedral.

Metropolitans Filaret of Minsk and Byelorussia, Damaskinos of Switzerland and Bishop Leon Gauthier exchanged greetings at the meeting. V. G. Yevtukh

and L. G. Maksimov told those present about Byelorussia, the religious situation in the USSR and answered questions.

On July 5, Metropolitan Filaret gave dinner in honour of the participants at the premises of the diocesan administration. Speeches were delivered by Metropolitan Filaret, Metropolitan Damaskinos, Bishop Leon Gauthier and Archpriest Mikhail Buglakov.

On that same day the guests left for Moscow, and Metropolitan Damaskinos, accompanied by G. N. Skobei, for Kiev.

Upon his arrival in Kiev, Metropolitan Damaskinos went to the Cathedral of St. Vladimir where he officiated at All-Night Vigil together with Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine. Then he made a tour of the city.

On Sunday, July 6, Metropolitan Damaskinos, Metropolitan Filaret and Bishop Antoniy of Pereyaslav-Khmelnitsky, Vicar of the Kiev Diocese, concelebrated Divine Liturgy in the cathedral. Metropolitan Filaret and Metropolitan Damaskinos exchanged greetings.

In the afternoon, the guests continued the sightseeing tour of the city. In the evening Metropolitan Damaskinos left for Moscow.

On July 7, the Ambassador of the Republic of Greece to the USSR, H. E. I. Grigoriadis, gave luncheon. Among those invited were Metropolitan Damaskinos of Switzerland; Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations; G. N. Skobei, a senior staff member of the DECR, staff members of the embassy.

The same day the participants in the Orthodox-Old Catholic meeting visited the Department of External Church Relations and made a tour of the St. Daniel Monastery.

In the evening, Metropolitan Damaskinos was guested by Archbishop Pitirim of Volokolamsk, Head of the Publishing Department of the Moscow Patriarchate. On July 8, Metropolitan Damaskinos left for Geneva.

The participants who stayed till July 10, 1986, had an opportunity to get acquainted with the life of the Church, to see the sights of Moscow and to visit the Trinity-St. Sergiy Lavra in Zagorsk.

DIKOUHENG

Demise of Laszlo Cardinal Lekai, Archbishop of Esztergom

To the Bishops' Conference of the Roman Catholic Church in Hungary

We were deeply grieved by the news of the demise of His Eminence Laszlo Cardinal Lekai who had been Chairman of the Bishops' Conference of the Roman Catholic Church in Hungary for many years. We remember the visit of His Eminence to the Russian Orthodox Church as a visible sign of our ecumenical cooperation in the vineyard of Christ. Sharing the sorrow of your Church we pray for the repose of the deceased's soul in the Heavenly Mansions.

PIMEN, Patriarch of Moscow and All Russia

July 1, 1986
Moscow

To the Bishops' Conference of the Roman Catholic Church in Hungary

It is with profound grief that we learned about the demise of His Eminence, Laszlo Cardinal Lekai of eternal memory. We express sincere condolences to the hierarchs, clergymen and flock of your Church in connection with this heavy loss. May the All-Merciful Lord repose the soul of the deceased archpastor with the righteous.

With deep condolences and love in Christ,

*FILARET, Metropolitan of Minsk and Byelorussia,
Head of the Department of External Church
Relations of the Moscow Patriarchate*

July 1, 1986
Moscow

Visit of Catholic Bishops from Vietnam

A delegation of Roman Catholic bishops from Vietnam including Bishop Barthélemy Nguyễn Sơn Lâm of Da-lat, Bishop Joseph Dinh-Binh of Thai-Binh, and Vicar of the Archbishop of Ho Chin Minh city, Louis Pham-Van-Nâm, and interpreter Nguyen The Zanh, staff member of the Committee for Religious Affairs of Vietnam, stayed in the Soviet Union from June 11 to 20, 1986, at the invitation of the Russian Orthodox Church.

On June 11, the delegation visited the Publishing Department of the Moscow Patriarchate, where they familiarized themselves with the work of the department and saw a film "In Defence of the Sacred Gift of Life" on the 1982 World Conference of Religious Workers in Moscow. In the evening the delegation attended All-Night Vigil in the Church of the Resurrection in Sokolniki and in the Patriarchal Cathedral of the Epiphany, where they were welcomed by

the dean of the cathedral, Protopresbyter Matfei Stadnyuk.

On June 12, the Feast of the Ascension of the Lord, the delegation attended Divine Liturgy in the Church of the Dormition of the Mother of God in the Novodevichy Convent. It was celebrated by Metropolitan Yuvenaliy of Krutitsy and Kolomna and Bishop Ilian of Kaluga and Borovsk. After the Liturgy Metropolitan Yuvenaliy and the head of the delegation, Bishop Barthélémy, exchanged greetings. The guests were invited to dinner at the Metropolitan's residence. After that they made a tour of the Novodevichy Convent. In the evening they visited the Borodino Battle Panorama.

On June 13, they went to the Trinity-St. Sergiy Lavra to attend Divine Liturgy in the Cathedral of the Dormition of the Mother of God and to see the sights of the Lavra. At the Moscow Theological Academy the guests visit

ed the Church and Archaeological Museum. Archpriest Vladimir Kucheryavy, Assistant to the Rector of the Moscow Theological Academy and Seminary (Public Relations) introduced them to the life of the Moscow theological schools.

In the evening the delegation left for Riga. On June 14, the bishops celebrated mass at the St. James Catholic Cathedral. The guests were welcomed by Bishop Valerian Zondaks. Bishop Barthélemy delivered a sermon. After visiting some Catholic churches in the centre of Riga and a tour of Old Riga, the Vietnamese guests paid a visit to the Apostolic Administrator of the Riga Metropolitanate Julian Cardinal Vaidots. Bishop Valerian Zondaks invited the guests to lunch at his summer residence in Jurmala. In the evening, the Vietnamese bishops attended All-Night Vigil at the Cathedral of the Holy Trinity. They were welcomed there by Metropolitan Leonid of Riga and Latvia. The guests were offered supper at the refectory of the Holy Trinity-St. Sergiy Convent in Riga.

On July 15, in the morning the delegation left for Odessa. They were accommodated at the hotel of the Monastery of the Dormition of the Mother of God. The guests acquainted themselves with the life of the monastery and saw the sights of Odessa. In the evening they celebrated mass at the Catholic St. Peter Church, where they were welcomed by Father Tadeusz Hoppe. Bishop Barthélemy delivered a sermon. On June 16-17, the guest visited various churches and talked to priests and parishes.

Archpriest Aleksandr Kravchenko, Rector of the Odessa Theological Seminary, gave a dinner in honour of the delegation and told them about the life of the theological school. On June 18, the delegation were received by Metropolitan Sergiy of Odessa and Kherson. An exchange of greetings and a discussion took place.

On that same day, the delegation returned to Moscow. Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations, gave a supper in honour of the Vietnamese guests. Among those present were also Archimandrite Feofan, Deputy Head of the DECR, and A. S. Buevsky, DECR Executive Secretary.

On June 19, the delegation paid a visit to the DECR, where they were received by Metropolitan Filaret. A discussion took place in which Archimandrite Feofan took part. Then the guests made a tour of the St. Daniel Monastery, and father superior Archimandrite Evlogiy told them about the old cloister and showed them the restoration works.

The delegation visited the Council for Religious Affairs of the USSR Council of Ministers and had a discussion with E. E. Milovanov, vice-chairman of the council.

On June 20, a dinner was given in honour of the Vietnamese delegation. The guests were welcomed by Archbishop Iov of Zaraisk, Deputy Head of the Department of External Church Relations. In the evening the delegation of Catholic Bishops from Vietnam left for Hanoi.

Visit of Dr. Williams, CEC General Secretary, to the USSR

Dr. Glen G. Williams, General Secretary of the Conference of European Churches (CEC), accompanied by his wife, made an official visit to the USSR from June 7 to 21 at the invitation of the Russian Orthodox Church. They were met at Moscow's Sheremetievo Airport by Metropolitan Aleksiy of Tallinn and Estonia, President of the Conference of European Churches, and officials of the Moscow Patriarchate. On June 8, Metropolitan Aleksiy gave reception for Dr. G. Williams in his Moscow suburban residence.

Dr. G. Williams and his wife spent June 9 to 11 in the Siberian city of Irkutsk, acquainting themselves with Church affairs and the social and cultural life of Irkutsk and the Irkutsk Diocese. They saw places of interest in the city and made a trip to nearby Lake Baikal.

During his sojourn in Irkutsk Dr. G. Williams was received by L. G. Pynko, Deputy Chairman of the Executive Committee of the Irkutsk Regional Soviet of People's Deputies.

From June 14 to 17, Dr. G. Williams

attended a seminar of the Churches in the Soviet Union, members of the Conference of European Churches or maintaining contacts of fraternal cooperation with it. The seminar was held in the Pukhtitsa Convent of the Dormition in the Tallinn Diocese.

June 12 and 18 Dr. G. Williams and his wife spent seeing the sights and cultural life of Moscow.

On June 19, Dr. G. Williams visited the Monastery of St. Daniel, where he was shown how restoration and construction work is proceeding there. Archimandrite Evlogiy, the Father Superior, gave a reception in his honour. Among those present were Metropolitan Aleksiy of Tallinn and Estonia, who heads the Executive Commission on the Restoration and Construction, and other members of the administrative body in charge of the St. Daniel Monastery restoration and construction project.

Later that day Dr. G. Williams was received by Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations

of the Moscow Patriarchate. Metropolitan Aleksiy and DECR Executive Secretary A. S. Buevsky took part in the talks. In the evening Metropolitan Aleksiy gave a reception in his Moscow residence for Dr. G. Williams and his wife.

On June 20, Metropolitan Yuvenaliy of Krutitsy and Kolomna gave a reception for Dr. G. Williams at which Metropolitan Aleksiy of Tallinn and Estonia was present. A joint prayer was held in the Domestic Chapel of the Transfiguration. After the reception Dr. G. Williams, accompanied by Metropolitan Yuvenaliy, visited an exhibition of old icons at the Novodevichy Convent.

That same day the visitors saw the Ostankino Palace Museum of Serf Art.

Dr. G. Williams was received by K. M. Kharchev, Chairman of the Council for Religious Affairs of the USSR Council of Ministers. Deputy Chairman E. E. Milovanov and Metropolitan Aleksiy of Tallinn and Estonia took part in the talks.

On June 21, Dr. G. Williams left Moscow for Geneva.

Pilgrimage to Holy Shrines of

the Russian Orthodox Church

Among foreign guests to this country in September 1985 was the Halle Octet, a musical group founded in 1981 at the Theological Faculty of the Martin Luther University in Halle-Wittenberg for the special ecumenical purpose of performing Orthodox church hymns. The octet was organized on the initiative of the faculty's Chair of Orthodox Churches, and it was the head of the Chair, Docent, Doctor of Theology Herman Goltz, who led the group of pilgrims on their visit to holy shrines of Russia.

The Halle Octet started out its work by rehearsing hymns of the Orthodox Divine Liturgy. Shortly after, it began singing during Orthodox divine services in the churches of the Central European Exarchate at the invitation of the Supreme Authority of the Russian Orthodox Church in the GDR. It sang during services in the Church of St. Aleksandr Nevsky in Potsdam, the Church of St. Aleksiy the Metropolitan of Moscow in Leipzig and the Church of St. Mary Magdalene in Weimar. Later on the octet began giving con-

certs of church music in various cities of the German Democratic Republic singing the hymns of the Orthodox Divine Liturgy and took part in an ecumenical celebration of Orthodox Vespers. The group has chosen for its motto the words of the Prophet St. David the Psalmist: *I will sing unto the Lord as long as I live* (Ps. 104. 33).

With time the group began to take part on a more regular basis in divine services in Orthodox churches of the Central European Exarchate of the Moscow Patriarchate and friendly relations were established with representatives of other Christian Churches in the GDR.

The visit of the Halle Octet at the invitation of the Russian Orthodox Church came as a logical continuation of the ecumenical links between the Moscow Patriarchate and the Federation of the Evangelical Churches in the GDR. The members of the octet described their visit to the Soviet Union as "an ecumenical visit-pilgrimage with educational and general interest objec-



The Halle Octet at the Holy Gate of the Trinity-St. Sergiy Lavra in Zagorsk

ives to the spiritual centres of the Russian Orthodox Church".

At the start of their visit to this country, the group paid a visit on September 3 to the Department of External Church Relations of the Moscow Patriarchate where it was received by its deputy Head, Archbishop Iov of Zainsk. After that they went to see the restoration works in the Moscow Monastery of St. Daniel. Later on the German guests travelled to Zagorsk where they saw the Trinity-St. Sergiy Lavra and the Moscow theological schools. There they had many cordial and useful meetings and discussions, including that with Archimandrite Matyi, the leader of the choirs of the Lavra and the Moscow theological schools. They discussed ecumenical exchanges in the musical field and the idea was later supported by Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations of the Moscow Patriarchate. During their visit to the MTA the guests met and talked with its lecturer Archpriest Vladimir Kucheryavy and Vicent B. N. Pushkar, after which the Academy librarian, Hieromonk (now hegumen—Ed.) Feofilakt acquainted

the guests with the work of the library.

On September 5 and 6 the group was touring the Vladimir Diocese, visiting the ancient churches of Vladimir, Suzdal and Bogolyubovo. In the Dormition Cathedral in Vladimir, the Cathedral of the Nativity of the Most Holy Mother of God in the Suzdal Kremlin and in the former Cloister of the Protecting Veil in Suzdal, the Halle Octet sang Orthodox hymns and was warmly received by the audiences.

Then the German guests travelled to the Minsk Diocese.

On September 7, they visited the Khatyn Memorial commemorating the victims of the nazi occupation. In the presence of a large number of people they sang the Lord's Prayer. Later that day they were received at the Minsk Diocesan Administration by Metropolitan Filaret of Minsk and Byelorussia who told them about Church life and the training of clergy and theologians. In the evening the Halle Octet sang with the choir of the Holy Spirit Cathedral Church at All-Night Vigil, and on the following day, Sunday, at Divine Liturgy. In the evening the guests joined the cathedral choir during the reading of the Akathistos.

On September 9, the guests visited the Zhirovitsy Monastery of the Dormition where they were cordially welcomed by the Father Superior, Archimandrite Konstantin. They gave a short concert of Orthodox hymns in the monastery church.

The guests gave an interview for Minsk radio and on September 10 left Minsk for Kiev.

That day in the evening the Halle Octet attended divine service in the St. Vladimir Cathedral and made an entry in the Visitors Book.

On Wednesday, September 11, the Feast of the Beheading of St. John the Baptist, the octet sang in the cathedral of the Kiev Convent of the Protecting Veil in turn with the choir of the nuns. After the service there was a discussion with the Mother Superior, Hegumenia Margarita. After that the guests went to see the St. Sofia Cathedral. With the permission of the management of the museum they sang several hymns there in the ancient Kievan chant. In the evening, the guests sang at Vespers in the St. Florus Convent in Kiev.

On September 12, the German guests visited the cradle of Russian Christianity—the Kiev-Pechery Lavra of the

Dormition, where there is a museum now. After visiting the Museum of the Great Patriotic War located next to the Lavra, the guests were received in the Office of the Ukrainian Exarchate. With the blessing of Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch of the Ukraine, they were received by the Dean of the St. Vladimir Cathedral, Archimandrite Antoniy with whom they had a discussion and who replied to their questions.

On September 13, the Halle Octet returned to Moscow and visited the Publishing Department of the Moscow Patriarchate.

In the afternoon the Deputy Head of the Department of External Church Relations, Archbishop Platon of Yaroslavl and Rostov, gave a farewell dinner in honour of the group. In their speeches at the function the hosts and the guests spoke of their joy and gratitude in connection with this new instance of ecumenical communion. New friendly contacts were established during the joint participation in divine services. On September 14, the group left Moscow for home.

G. TROITSKY

Chronicle

The Cleo ecumenical group of tourists pilgrims from France and Switzerland, led by the Rev. Gerard Cadie and a Catholic Father René Auboyé, visited the Department of External Church Relations on May 28, 1986. The group was received by G. N. Skobei, a senior staff member of the DECR. At the guests' request he spoke about the preparations for the celebrations of the Millennium of the Baptism of Russia.

A regular meeting of the Executive Committee of the Ecumenical Youth Council in Europe (EYCE) was held at the Theological Centre of the Roman Catholic Church in Antwerp, Belgium, from June 1 to 8, 1986. The meeting discussed the directions and programme of the EYCE activities. Participating in the meeting on behalf of the Russian Orthodox Church was A. P. Karpenko, a member of the EYCE Executive Committee.

CEC Officers meeting. Officers of the Conference of European Churches met in Frankfurt on the Main on July 7-8. Dr. A. Appel, Chairman of the Presidium and Advisory Committee of the CEC; Metropolitan Aleksiy of Tallinn and Estonia, Vice-Chairman of the Presidium and Advisory Committee of the CEC; Dr. G. G. Williams, General Secretary of the CEC, and Ms. Ada Silenzi, Assistant to the General Secretary of the CEC, attended. An extensive discussion was held on questions concerning the 9th General Assembly to be held on September 4-12, 1986, in Stirling, Scotland, and appropriate decisions were made. The officers had a meeting with the Chairman of the Department of External Church Relations of

the Evangelical Church in Germany, Dr. H. Held.

Talk with a group from the Evangelical Church of Pfalz [FRG]. On June 25, 1986, a senior staff member of the DECR V. A. Chukalov received a group from the Evangelical Centre on Adult Education of the Evangelical Church of Pfalz (FRC) led by the Rev. Hermann Kuntz, an officer for adult education in the Evangelical Church of Pfalz. The guests were told about life and activities of the Russian Orthodox Church, its ecumenical relations and peacemaking. The guests were particularly interested in the bilateral and multilateral dialogues with non-Orthodox Churches in which representatives of the Russian Orthodox Church take part. The group stressed that FRG Christians are interested in extending contacts with Christians in the Soviet Union for the sake of mutual understanding and cooperation between the peoples of our countries.

Talk with ecumenical leaders from the FRG. A group of ecumenical leaders of the Evangelical Lutheran Church in Bavaria, FRG, led by Dr. Helga Hilbert, visited the representation of the Russian Orthodox Church at the WCC in Geneva on May 10, 1986. The guests were received by Bishop Sergiy of Solnechnogorsk who told them about ecumenical involvement and peacemaking activities of the Russian Orthodox Church, about the role played by the representation in Geneva and about the preparations for the celebration of the Millennium of the Baptism of Russia.

Origins of Russian Church Singing

Many and varied are the opinions, hypotheses and concepts regarding the origins of the Russian church singing. In the book by V. M. Belyaev *Drevnerusskaya muzykalnaya ismennost* (Old Russian Music) (Moscow, 1972), there is a complete survey of all that has ever been written by different scholars about which musico-melodic principle—Byzantine or Russian—prevailed at the time when Russian church singing was being born. But all these contradictory opinions go back to two diametrically opposed points of view formed in the 16th and 17th centuries.

The first point of view belongs to the compilers of the *Stepennaya kniga* (Degree Book) and confirms the priority of the Byzantine principle: "For the sake of the faith of the Christ-loving Yaroslav three God-inspired Greek singers with their families came to him from Constantinople. From them Russia learned the angelic and lovely eight-tone (tone—Russ. *glas*) singing; above all the tripartite, sweet voiced and very beautiful Demestvenny Chant of praise and to the glory of God and his Most Pure Mother and all the saints".¹

The other point of view belongs to the author who wrote in the early 17th century the *Foreword, from Whence and When the Eight-Tone Singing Was established in the Russian Land and Singing by Two Choirs in Church*. Disproving the concept in the *Stepennaya kniga*, he writes: "It seems to us that it is not the truth because in all the Greek lands, and in Palestine, and in Kiev, and in all the great monasteries there, singing differs from our singing. And we sinners think that our Russian eight-tone Znamenny and Tripartite Chant... was composed by certain wise Russian rhetoricians... They also say about these three Greek singers, that their eight-tone Znamenny and Put-

ny and Demestvenny and Tripartite Chants, that Russian scholars did not study under them and accepted nothing from them nor copied anything from their interpretations."²

So, whereas the compilers of the *Stepennaya kniga* consider the activity of the three Greek singers to have been the principal source of the origin of Russian church singing, for they brought to Russia all forms and types of liturgical singing, the author of the *Foreword*, on the contrary, denies completely any participation of the Greeks in this matter, asserting that "Russian scholars did not study under them and accepted nothing from them". Each of these sharply polemical points of view bears a certain amount of truth. To arrive nearer to facts we must first find the reason why the Greeks came to Russia and what Russian music was like at the time.

In the 10th century church singing in Byzantium was already a perfectly harmonious system, worked out in detail and dogmatically grounded. The spiritual core of this system was the teaching of the Holy Fathers on the essence and purpose of church singing, which constituted a direct continuation of the inner prayer and was inconceivable outside this act. St. Gregory of Sinai says about this: "The tonal singing is an indication of the prayerful cry of the heart...".³

Byzantine church singing included not only audible singing, not only the laws governing the melodic material, but presupposed the knowledge of profound spiritual processes underway in the secret recesses of the heart and bringing to life one or another principle of arranging the melodic material. This knowledge, which was acquired through ascetic acts of piety, pointed out the exact laws for combining the movements of the heart with the movement of the voice. A correct spiritual

life was claimed to be the cause and condition of correctly constructed melody, moreover, a correct life was a song.

"God commands that thy life be a psalm which is composed not of earthly sounds (by sounds I mean thoughts), but of sounds received from above, from the heavenly heights, pure and distinct,"⁴ writes St. Gregory of Nyssa. St. Basil the Great writes more definitely about this: "By the psalterion, the instrument, tuned for hymns to our God, we must understand allegorically the structure of our body, and the psalm means the action of our body guided by a mind that brings order. But pure contemplation and theologizing is as lofty a song. The psalm is a musically ordered speech, harmoniously in accord with the measured sounds of the instrument, whereas singing is an orderly and harmonious sound of one voice without an instrument."⁵ That is why a man must become an instrument of the Holy Spirit, then all his life will be a hymn to God, and singing will be the reverberation of incorporeal contemplation and theologizing born of the hidden acts of the heart. If there are grounds to call the icon "theology in colours", then there is as much reason to call church singing "theology in sounds".

But if church singing is based on correct spiritual life, then what is it from an ecclesiastical point of view?

A correct ecclesiastical life is an order of life which is organized within and without according to Church order. Order, in general, is what makes the Church and her life different from all that is outside the Church. That is why church singing is above all a melodic order which finds expression in the principle of chants which assures the right procedure of melodies at divine services, or rather, creates a due melodic order. The basis and foundation of this order is the division of all the melodic material of the chant into eight different melodic categories, which form the principle of the eight-tone singing. Eight is the number of the Future Age and Eternity, therefore the principle of eight-tone singing symbolizes the eternal standing of man before the Holy Trinity in prayer. However, it is not only a symbolical meaning that it has. Each separate tone is not only a defi-

nite melodic category, but a category of time too for each tone being attached to a certain week inevitably becomes a calendar concept. It may be said that a tone is a melodic sign of a certain week in the year. Replacing one another throughout one period of the liturgical year, the tones impart a certain sacred rhythm under whose influence every man, who goes to church regularly, inevitably finds himself. The orientation of all the periods of the liturgical year to Easter, makes man set his life to it. The eight tones sanctify his whole life. It, so to say, puts the seal of Eternity on earthly time, arranging life and turning it to untemporal aims.

In order that the eight-tone principle may be effective and able to exert real influence on the spiritual life of man, the individual tones must have characteristics by which they may be clearly identified and distinguished. For a long time it was considered that the characteristics may be assured by the fret system in which each tone is a fret of a definite order with a strict adherence to the dominating and final sounds. Archpriest V. M. Metallov, a student of Russian church singing, who criticized this view, was the first to draw nearer to understanding the true essence of the eight tones having discovered the *po-pevka* (melodic formula, pattern) principle of its arrangement in the materials of the Znamenny Chant. Several decades later, the same principle was discovered in the melodies of the Serbian Octoechos and in several other monuments of Byzantine church singing by E. Wellesz, an Austrian musicologist and composer, one of the outstanding students of Byzantine music. All these discoveries led to a radical revision of the views existing formerly on the nature of the eight-tone singing.

Following V. M. Metallov, E. Wellesz came to the conclusion that it was not the gamma which served as the basis of the composition in the early Christian and Byzantine hymnography, but a group of formulae, the sum total of which composed the material of each fret.⁶ As for the fret system, the same scholar writes that neither gamma nor fret existed from the beginning as a necessary basis for composition, but are abstractions that appeared later.⁷ And indeed, from the point of view of musical practice, fret is a theoretical speculation

ontaining only a potential possibility forming a melody, whereas the melodic formula *popevka*—has a concrete and actual existence. And this is what turns these formulae—*popevki*, into a system of melodic signs, special intonational and time symbols making man perceive Eternity actually and concretely. It is actual perception of Eternity at St. Basil the Great indicates, when he asserts that a hymn is pure contemplation and theologizing. Thus, the system of *popevki* is the “flesh” of eight-tone singing by which the incomprehensible essence of Eternity, symbolically expressed by the number eight, is impressed on the soul of man with the help of concrete intonational and time images. The intonations are not invented or composed by anyone, but are acquired in the process of ascetic practice and are drawn from the experience of the prayer of the heart. Being the fruit of the act of prayer and strict ecclesiastical life of many people, *popevka* is the melodious language of prayer begotten by conciliar creativity. The vital specificity of *popevka* is manifested with special power in neume kryuk notation. Until recently there existed an opinion that neume notation was archaic, imperfect, and naturally gave place to the more perfect staff notation. But in fact the situation is different. The modern staff notation conveys exact physical parameters of sound—the height and continuity, at the same time the vital process of intoning is substituted by a row of separate notation “dots”, turning continuity into the sum of its static components. On the contrary, the neume or kryuk, conveys a mystical and imperceptibly dynamic essence of intoning, the very idea of movement. The neume expresses more exactly the length proper and uninterruptedness of continuity, recording the concrete intonational contour of the melody in all its actual fullness, whereas the modern staffs convert the visual uninterruptedness of the intonational contour into a purely external speculation. That is why, the neume way of notation is indissolubly bound with the idea of singing, understood as the direct continuation of the prayer of the heart, as “an indication of the prayerful cry of the heart”. For the “cry of the heart” is a mystical movement of the heart, and this movement, transformed

in the movement of concrete intonations, is recorded by the neume. Thus, in contrast to staffs, which record only the physical parameters of sounds, forming the intonational contour, the neume conveys the spiritual essence of the inner singing contained in intonations and, in the full sense of the word, reflects the “prayerful cry of the heart”, for the graphic tracings of the neume indicate the specific movement of the voice and this movement of the voice indicates the prayerful movement of the heart.

The triad, tone—*popevka*—neume, which constitutes the spiritual and constructive basis of the principle of the chant and the entire system of the Byzantine church singing, forms an indissoluble triunity in which each component is unthinkable without the other two. Thus, tone is the specific combination of the *popevki* which is written down with special neume symbols, the neume itself acquiring its significance from the tone in which it happens to be at the given moment. By leaving out or rejecting one of the components of the said triad, we lose all possibility of realizing the essence of the other two components. Conversion to notation on staffs, which took place in Russia in the 17th-18th centuries, led to the death of the *popevka* principle and to the disappearance of the eight-tone Znamenny Chant as an integral system. The triunity of the tone, *popevki* and neumes is the result of the ascetic spiritual practice and may be understood only from the position of this practice. Perfection of the personal life of the singer enabled him to give the correct intoning to the *popevka* which could be fully recorded and written down only with the help of neumes. Furthermore, the neume system played the role of a “safeguard” for, whereas with the help of notes any intonation expressing any passionate movement of the heart can be depicted, with the help of neumes only those intonations can be recorded which are brought forth by a prayerful state of the soul.

The principle of the chant as a melodic order, or rule for the order of liturgical melodies, brings to life special types of melodic arrangement. The melodic material is put together and arranged for the duration of long periods of time. The action of the prin-

ciple of the chant is manifested in the melodic coordination of the yearly, weekly and twenty-four hour liturgical cycles, as well as in the arrangement of the melodic material within individual services—Vespers, Matins and Liturgy. We are used to the idea that the form of a music composition is something inherent to a work, lasting from several minutes to several hours (for example, a romance or opera), but we cannot image music-form laws capable of arranging melodic material for the duration of a whole year, and yet such laws exist and it is they that make the structural essence of the chant principle. This principle is manifested in the form of a hierarchy: separate hymns (*troparion*, *sticheron*, *hirmos*, etc.); an individual service, consisting of hymns; the twenty-four hour cycle, consisting of separate services; the weekly cycle, including seven twenty-four hour cycles; finally, the yearly cycle, including all the foregoing services and liturgical cycles. Taken together they add up to a melodious structure of the loftiest order, arranged according to instructions in the *Typicon*, for it is the *Typicon*, in the final analysis, that is the "super-score" which assigns the hymns to their places in the service and coordinates the order of service of the different liturgical cycles. And since the *Typicon* is the Rule for genuine Christian Church life, the melodic material which is arranged and composed in accordance with the instructions in the *Typicon* is a direct melodic embodiment of such genuine Christian life. Thus, we arrive again, on a new level, at the idea of the unity and indivisibility of the concepts of church singing and church life.

Such in brief is the spiritual and structural foundation of the Byzantine church singing. Now we must consider what exact musical phenomena stand behind "the wise Russian rhetoricians" mentioned by the author of the *Foreword*.

At the time of the Baptism of Russ by Prince St. Vladimir, Equal to the Apostles, the culture of singing among the Eastern Slavs was sufficiently developed and independent. We can judge of the state of this culture from various written sources, as well as from data provided by modern folklore studies, especially those which deal with the ancient

pre-Christian stratum of folk singing. On the basis of these sources and studies we arrive at the interesting conclusion that in the nature of Slavonic melodic thought there was some expectation, a longing, even more, a pressing of the acceptance of the Byzantine system of church singing. The melodic awareness of Eastern Slavs proved to be quite prepared for the quick mastering of this sophisticated system. Apparently the reason for this lay in the fact that despite the great difference in the spiritual order and the degree of musical development, the two musical cultures had some constructive points in common.

One of such points was the attitude to melodic material as a means of organizing everyday-life processes, which found reflection in the ritualistic farming songs known as calendric. These songs are divided up into different melodic formations each of which accompanies a certain occasion in the agricultural calendar (the thrashing of the rye, haymowing, reaping, etc.). The succession of the melodic formations during the year produced its own melodic order, a rigid and strict order of the calendric melodic succession, in which each separate melodic formation is an intonational sign attached to specific ritualistic and labour situations. The tone assigned to a specific week in the year is also a melodic sign of that week. Thus, the basic idea of the eight-tone structure which consisted of assigning a definite melodic material to a specific situation, was not something new for the melodic mentality of the Slavs. The new consisted in the spiritual reorientation of this mentality from the events of the agricultural cycle to Eternity.

The song culture of pre-Christian Russ not only had prerequisites for the quick assimilation of the idea of the eight-tone singing, but contained a wonderful revelation. Thus among the spring, summer and autumn songs *popevki* there is one which is the basis of intoning songs of the summer period (the midsummer, haymaking, and reaping songs); it is also characteristic of some songs in pancake week [before Lent] and spring. This makes it possible to speak of the "sunny", "summer" meaning of the given *popevka*. But when there is a rigid allocation of a

pecific *popevka* to a specific phenomenon, inherent in the popular calendric tradition, it may seem amazing that the same *popevka* is also used in the lamentations for the dead.⁸ How can we explain the fact that the one and the same *popevka* was connected with such differing phenomena, as the praising of the supreme life principle—the sun, and the burial lamentation? We believe here is only one explanation: this given combination of meaning portended the truth of the resurrection of the dead. It is natural that this portent, contained in the structure of the calendric songs, was not a result of the conscious action of man, but was granted by Providence as a revelation, mystically educating and preparing for the reception of the truth.

Thus, the popular song culture of the eastern Slavs, which hid at its foundation the revelation about the resurrection of the dead, proved to be the principle which facilitated for the melodic thought of the newly converted nation to take in the profound constructive foundations of the Byzantine church singing system. The practice of performing calendric songs—combining concrete melodic formation with a concrete ritualistic situation—helped to understand the ecclesio-calendric principle of the eight-tone singing. Therefore, when the Slavs came in contact with Byzantine church singing system it was not so much an introduction to its spiritual and structural foundations as a filling up of familiar forms with a new melodic content.

Since we are speaking of the national melodic principle, inevitably the question arises about its significance in church singing. There is an opinion that the Orthodox Church is the Universal Church, therefore her singing must be universal and that, in general, any manifestation of national principle is incompatible with Church awareness. However, the living practice of the Church witnesses something else. Polygloty is an inalienable attribute of the historic Church, based on the glorification of God by the Apostles in many languages on Pentecost. Thus, the universality of the Church is manifested on earth by multilingual glorification offered to God. And each language, each nation, participating in the glorification, does not become dissolved in the mul-

tilingual mass, but is urged to preserve its national features transformed by Christian life. Among the unique peculiarities of each nation a special place is occupied by those of intonation and melody, since nations differ one from another not only in verbal language, but in the tongue of intonation and melody, which finds expression in a variety and national peculiarity of folk songs. It is perfectly natural that the specific traits of this tongue appear not only in folk songs, but in church singing as well, and the latter, due to this, is no longer extra-national or supranational.

The Byzantine church singing is a fusion of many different national elements: Syrian, Coptic, Judaic, Greek, etc. At various historical periods some of these elements were in the lead and decisive while some receded into the background. Whereas in the 4th century the Syrian intonational and melodic principle dominated, towards the end of the first millennium the Slavonic principle started to come to light more and more. Traces of the influence of Old Bulgarian singing are to be found both in the West European and Byzantine manuscript notations of that time, for in both we come across inscription *bulgaricus* or *boulgaron*, obviously indicating Bulgarian melodic origins of the given musical material. It may be said that from that point Byzantine church singing began to undergo Slavonization.⁹

Just as in the Cyrillic Alphabet, the Byzantine uncial was used as the basis with some additions and changes corresponding to the phonetic peculiarities of the Slavonic language, so too the basis of the Znamenny notation became the Paleo-Byzantine notation into which additions and changes were introduced, reflecting the specifics and peculiarities of the Slavonic tongue of intonation and melody. Thus, it can be affirmed that the song manuscripts of the early 12th century contain samples of the special early variant of the Eastern Christian singing system called the Russian Znamenny or Stolpovoi Chant. If we take into account the fact that oral practice in the matter of church singing preceded written records, the beginning of the formation of the Znamenny Chant should be traced to the middle of the 11th century.

If this question is considered merely from the musico-historical and musico-theoretical standpoint, the speed with which the new and original melodic phenomenon developed seems incomprehensible at first, despite all the favourable factors mentioned above. To understand this it is necessary to recall that the concept of church singing, according to patristic teaching, includes not only the audible physical singing, not only the concrete melodic material, but a definitely organized life and a definite spiritual tendency. The audible church singing is only a function of the correctly organized life according to the Church Rule, it is unthinkable by itself and unrealizable outside this life. As for life according to the Church Rule it is orientated to monastic life which is the "front line" of Church life. That is why the very existence of church singing is indivisibly connected with monasticfeat, it originates in it and is realized through it. If "tonal singing is an indication of the prayerful cry of the heart" then it is impossible for church singing to originate where there was no prayerful cry of the heart. The act of prayer of the heart, which is the content of spiritual feat and which transforms the spiritual and physical composition of man, also transfigures his intonational and melodic tongue. In this way liturgical singing is not composed or invented, but is acquired from the life experience of Christian creativity.¹⁰

The spiritual activities of ascetics, who shone forth in the caves of Kiev under the guidance of Sts. Antoniy and Feodosiy, the founders of monasticism in Russia, laid the foundation for the birth of Russian liturgical singing as a peculiar art which teaches how to coordinate the movements of the voice with those of the soul wholly concentrated on God. The aim of this art was to create an intonational and melodic fabric, each of whose elements would rouse in the soul of the listener a prayerful response, and turn his "inner eye" to Heaven. Liturgical singing was regarded as an integral part of the spiritual act, as a continuation and support of prayer. In full conformity with the words of St. Basil the Great it was "theologizing and pure contemplation". The chant, understood as a melodic

order, grew perfectly naturally from the life order.¹¹

In his day Plato advanced the concept which affirms that music is the gymnastics of the soul; this concept can be applied to an even greater degree to liturgical singing, for it conveys right movement and rhythmical organization to Christian life. It may be said that liturgical singing is a system of melodic signs, indicating the progress of the soul on its path to communion with God. Similar landmarks may be left only by those who have passed some part of this path.

That is why it can be affirmed that the "wise Russian rhetoricians" from whom, according to the author of the *Foreword*, the Russian liturgical singing derived, were men who were experienced in the acts of monastic life. The native intonational and melodic tongue contained a revelation and presentiment of the truth of Orthodoxy in singing. The founding fathers of Russian singing having penetrated the core of liturgical singing—the mystery of the ascetic feat, could freely build up the melodic countour of hymns, filling the forms of Byzantine singing system with original national content. The Stolpovoi or Znamenny Chant stands on three pillars: the practice of monastic acts, which guarantees the right spiritual trend; the fundamental formative laws of the Byzantine system, and finally, the Russian intonational and melodic tongue, participating in the construction of these forms. This triple composition of the chant, reflecting, as it were, the triple composition of the human being, which consists of the spirit, the soul and the body, demands from the apt singer not only a purposeful dedication of his powers of the spirit, soul and body, but also constant control over them. That is why liturgical singing, and with it the principle of the chant, may be called a special discipline of the body, soul and spirit.

The music manuscripts, containing concrete melodies of hymns, constitute, so to say, the body of the liturgical singing. The Typicon which indicates the order and combination of the hymns, is its soul. The act of prayer, which gave birth to the Typicon and to the fulfilment of which every Christian should aspire, is the spirit of the

surgical singing. Proceeding from this, we may assume that the name of the Znamenny Chant originated not only from the fact that it was notated with the help of special signs (*znamia*) but also from the fact that it is in itself a sign, which points out with its melodic contour the definite movement of the soul and the state of the spirit. He who understands this sign is called upon to realize this movement and abide in this state. Thus, the task facing the founding fathers and authors of the Znamenny Chant, the "wise Russian rhetoricians",

to link the immaterial spiritual process with the concrete sound material of the traditional and national intonational and melodic tongue, was solved by creating a new system of signs, a new original melodism. In the discovery of this adequacy of spiritual aspiration to Christ and the uniqueness of the traditional and national melodism due must be given to the nameless spiritual devotees and masters of singing, whom the author of the *Foreword* had in mind when he said "some wise Russian rhetoricians".

NOTES

1. *Polnoye sobranie russkikh letopisei* (Complete Collection of Russian Chronicles). Vol. 21, part, St. Petersburg, 1908, p. 171.
2. State History Museum, Uvarov's Collection, 152, 1s. 155-158 and overleaf.
3. *Dobrotolubije* (Philokalia). Moscow, 1900, 1 edition, Vol. V, p. 219.
4. *Muzykalnaya estetika zapadnoevropeiskogo dnevekovya i Vozrozhdeniya* (Musical Aestheticism of West European Middle Ages and Renaissance). Moscow, 1966, p. 110.
5. *Ibid.*, p. 104.
6. Wellesz E. A. *A History of Byzantine Music and Hymnography*. Oxford, 1961, p. 71.
7. Wellesz E. A. *Eastern Elements in Western Chant*. Copenhagen 1967, p. 89.
8. For more details see: F. A. Rubtsov. *Novyye ladosygo strojeniya russkikh narodnykh pesen* (The Foundations of Harmonious Composition of Russian Folk Songs). Moscow, 1962, pp. 26-32, and *Intonatsionnyye svyazi v ennom tvorchestve slavyanskikh narodov* (Intonational Links in the Songs of the Slavic Peoples). Leningrad, 1962, pp. 14-16.
9. On being converted to Christianity, Russia used not only of the Bulgarian translations of the basic service books, including the *Litur* and the *Octoechos*, but easily mastered experience of Byzantine church singing. On one hand, the pre-Christian melodic thought of the Slavs was to a high degree predisposed ready to accept the Byzantine system of singing, on the other, within the system itself Slavonic elements began to appear, which aided the Slavonic melodic thought to assimilate it earlier. All this led to the fact that already in early 12th century there appeared in

Russ manuscript scores of hymns with an original notation. They may be called translations of Byzantine chants, because special types of notes reflect special types of melody.

10. The national intonational and melodic tongue perceived through the prism of definite moods of tenderness and heartfelt sorrow, should inevitably undergo a certain transformation because the soul in a state of tenderness and heartfelt sorrow gives birth to a new melodic system on the basis of which there occurs reinterpretation, rectification, and regrouping of the melodic elements, constituting the body of the folk song. As a result, the national intonational and melodic tongue is formulated on a level with the tongue of the liturgical singing. Such a qualitative leap may take place only if, in the midst of people of the given language, there are men who lead a strict ascetic life. The predominance of Syro-Coptic melodism in the 4th-5th century liturgical singing was due to the rise of monasticism in the Egyptian Thebaid, on Sinai, and in the deserts of Palestine. In exactly the same way the amazingly quick success of the Eastern Slavs in the creation of original liturgical singing was conditioned by the appearance of the loftiest examples of monastic life in Kievan Russ in the 11th-12th centuries.

11. The full text of the Rule of Studios appeared in Russia through the efforts of St. Feodosiy of the Caves. The organizing principle of the melodic order manifested on the physical plane was but the least part of the order which organized the Christian's life of the soul and the spirit.

V. MARTYNOV



LITURGICAL PRACTICE

The Sacrament of Penance The Order of Confession



he priest also reminds those penitent of the following: venerating the Lord's day, do not impose upon yourselves arbitrarily such things as numerous bows, midnight prayer and so on. Laudable as these acts of piety may be in themselves, one should bear in mind that no self-willed act is pleasing unto God. And it may often be the case that the wilful desire of a person to engage in pious acts may be placed into his soul by the devil. A person thus prompted by him takes, likewise through his influence, to excessive abstinence so that he finally becomes proud of himself and begins to judge and reproach people around him. How frightening, indeed, is for someone to fall into the ruinous state of being tempted by the devil! He is left at the mercy of the enemy of our salvation and is no longer prepared to heed any kind of advice from the faithful around him or spiritually experienced counsellors, replying to their admonitions: "But how can I give up this obvious work of grace which fortifies me and gives me spiritual joy?". But what he takes for grace is really sham. Remember, the grace of God does not visit anyone who decides to be his own guide and live without obedience, which is sacred and indispensable.

If one is consumed by a burning desire to honour the Lord's day with some special labour, let such a one turn to his spiritual father and obtain his blessing. By doing so the Christian knows that his act of piety will be done with God's help. He would say: "Am I doing this all by myself? Of course not. I am doing only what my spiritual father has told me to do and in doing so I am fortified by his priestly prayers, and I feel that God is giving me strength to perform this obedience".

So should you, willing to take up some additional labour outside the framework of what you usually do, seek the blessing of the priest right now at confession. This will safeguard you from enemy approaches, from lethal pride and bewitchment. And should the father con-

fessor refuse to give his blessing or impose upon you a less difficult obedience, you should not doubt his decision or protest, but humbly obey him. For the sake of your obedience the Lord will accept your labour as a sacrifice pleasing unto Him and reward you for it. Acts of piety without obedience are harmful as causing man to become arrogant and are rejected by God.

We must also repent unto God for failing to go to church as often as we should, leaving before the end of the service or coming late to church without weighty reasons. In many churches near the entrance two angels of God are depicted with scrolls in their hands. An inscription on one of the scrolls reads: "The Angel of God records the names of all praying in the church. But should someone leave the church without good reason before the service is over, his name is struck off the list, as if he did not attend the service at all." An inscription on the scroll of the other angel reads: "I am amazed at God's patience and wonder why does not fire come down from Heaven and burn those who dare talk during divine service". It would do us good to remember these words of the Church tradition and refrain from doing any of these things. And those who feel guilty of attending the service unworthily, repent unto God and say: "We have sinned, O Lord, attending service without due trepidation and concentration. Forgive us and have mercy upon us".

Each of us should remember this witness of the Church. "As we stand within the nave of Thy glory, we feel as if we were in Heaven" (Troparion at the end of Matins read during Lent). "Now the Powers of Heaven with us invisibly do minister" (Liturgy of the Presanctified Gifts). Thus, angels are always present in the temple and stand guard over the Holy and Most Pure Gifts.

Once a priest entered the church when no service was in progress, and was struck with fear at what he saw: a radiant Angel of God stood on the right side of the altar. And he heard the Heavenly Messenger speak unto him and say: "Why fear you thus? From the day this temple was consecrated I have been abiding herein and the time, only you do not see me."

Continued. For the beginning see *JMP*, 1986, Nos. 7-9.

Had we been mindful of the fact that present here is Christ Himself in His Holy Gifts with host of angels of God, that the Mother of God Herself visits at times, especially on Her feasts, the holy temples, we would behave quite differently, standing in church in silence, with reverential concentration and with the fear of God. Then our prayers would be heeded the sooner and the greater would be the Divine grace and peace of Christ descending into our souls.

We have also sinned by praying without due concentration or failing to pray at all while in church. The strength of a public prayer, of praying in church lies in the fact that all members of the congregation give glory to God "with one mouth and one heart", supplicating Him for mercy and for granting us all the things we stand in need of, both heavenly and earthly. The book *The Acts of the Apostles* records the instance when the early Christians were praying and *the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness* (Acts 4.31). Such is the power of the common church prayer. Let no one say: "I would rather pray quietly at home". Of course you must also pray at home, but this is not better than joining in the common prayer in church. Christ said: *Where two or three are gathered in my name, there am I in midst of them* (Mt. 18.20). One starets used to say: "Saying once 'Lord, have mercy upon me' in church is more potent and dearer to God than thousands of your prayers and bows said and made at home". Of course some people are unable to come to church because of some special circumstances, and God may grant, and counts them a particular grace of prayer, concerning them in their sorrow of being separated from the church and divine service against their will. But a person who imagines that he can do better and sin less by praying at home cannot please God and loses the grace due to him because of this state of mind.

Sometimes we grumble that the service is too long, that we get tired and can listen and say no more. But the experience of the Church is something different. It says that we get bored because we are not fond of church prayer, of divine service. Get fond of them and you, like so many others, will feel that divine service is too short and each time you have to leave the holy temple and go home, you will be doing so with reluctance.

At times you may not be able to grasp what is being read and sung in church. At such times you should start saying the Jesus Prayer: "Lord, Jesus Christ, Son of God, have mercy

upon me, a sinner", but say it so as not to bother people around you.

While in church, you should also refrain from loud sighs, sobs and exclamations, like: "O Lord, how sinful we are". Only spiritually ignorant people can allow themselves such behaviour which interferes with the order of divine service. Instead, you should in no way distinguish yourself from the congregation, standing in church quietly, with dignity and veneration. And when you thus pray silently, calling the Name of Jesus, gradually you will begin to grasp what is being said and read in church. Then switch back your mind from the Jesus Prayer to the divine service and follow it.

Do not pray only for your own sake. Praying together with one mouth and one heart is a great force, when, for example, all worshippers utter together the petitions of the ektene for peace, a good harvest, for the good health and salvation of all. This kind of prayer, which accords with the Rules of the Church and is uttered with full concentration, ascends at once to the throne of the Almighty.

Many of us have sinned by seldom going to Holy Communion. The Church regards as a grave sin receiving Holy Communion less than once a year. During every fast one should prepare himself for going to confession and receiving Holy Communion. If now such a person dies suddenly, it would not be so hard on his near and dear ones for they would know that he received Holy Communion quite recently, during the last fast, and would not be troubled on his behalf.

Concerning a man who is communicated less than once a year, it can be said that he does not love our Lord Jesus Christ and His Church which daily calls on the faithful: "In the fear of God and with faith draw near" the life-giving Chalice of Christ, and *If any man love not the Lord Jesus Christ, let him be Anathema* (let him be excommunicated),—proclaims St. Paul (1 Cor. 16. 22). Do not expose yourselves to this terror of excommunication!

Many of us sin by praying at home and in church in a wrong way. The enemy of the human race tries to distract us from prayer with superficial thoughts. Our duty is to pray with concentration, with our heart. Who of us can say that he is not guilty of what Christ said: *This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me*. To this he adds a frightful judgement: *But in vain they do worship me* (Mt. 15. 8, 9). That means that this kind of prayer is said in vain. People who pray in this manner are not His and they will be doomed forever. While praying, especially in church, never let your mind stray unto other

matters no matter how necessary and important for you they may be. When you enter the church, leave all such thoughts behind, and should they come again uncalled for, chase them away from your heart at once. Peter the Great, who did a great deal for the prosperity of Russia, used to indulge in thoughts about reforms for the good of our Motherland while in church. As he was leaving church on one occasion, a fool-in-Christ asked him: "Your Majesty, where have you been?" The Emperor replied: "I was in church, can't you see!" "No, you were not," replied the blessed. "All during the Liturgy you were in Holland building ships!"

Each of us must be mindful of the call of the Church: "Let us all cares terrestrial now lay aside!" (The Cherubical Hymn). And obey it. And since none of us obeys this church commandment in full, let us repent and supplicate: "O Lord, forgive us, sinners, for inattentive prayer, for being enslaved by idle thoughts, for praying only with our mouth!".

One must constantly struggle with himself to overcome a state of mind about which St. Cyprian the Hieromartyr said: "How can God hear you, when you yourself can't hear what you are saying?" Therefore one must work to change himself, not give in to despair and remain a vigilant and resolute warrior in the struggle against stray thoughts, beseeching the Lord for the gift of a pure, undistracted prayer. St. John Climacus encourages and teaches us, saying: "Struggle ceaselessly with your wondering thoughts, and when your mind is distracted, try and pull it together, confine it within itself, for God does not seek prayer without distraction from novices. Therefore do not despair over your wondering thoughts, but be of good cheer and always call your reason to concentration, for it is angels alone who are never distracted by idle thoughts" (*Ladder of Paradise*, Homily 4. 92). Devout ascetics experienced in spiritual life counsel that people who are distracted by idle thoughts at prayer should say their prayer to the end, then censure themselves for distraction, ask for God's forgiveness and help and then say the same prayer again from the beginning to the end. If time permits, the same prayer should be said again and again until it echoes in your heart. One may achieve success right from the first repetition.

At the present time many of us have two days off a week. That makes it even easier for us, while doing all the things we have to do during six days of the week, to dedicate Sunday to the Lord. But do we really act that way? Let us repent unto God and say: "Forgive us, sinners, who have not learned yet to give to You the seventh part of our time during the week and hallow Thy day. Forgive us, beset

with vain cares and material concerns. O Lord give us wisdom and strength to change our ways!".

One should also mention the sin of cupidite or greed, which distracts man from hallowing the Lord's day. Greed made one of the Apostles a traitor and on the sacred day of the Old Testament Passover broke the bond of his alliance with Christ. Everyone afflicted with this ailment pins his hopes not upon God, but upon gold, silver, money. Such man's soul becomes attached to all kinds of gain and thoughts of gain dominate it even at prayer. A man enslaved by greed "never prays in a pure way", for "greed for money is idolatry, born of the lack of faith, the striving to excuse yourself by your feebleness" (St. John Climacus, *Ladder of Paradise*, Homily 16. 7, 2). This vice "breeds hatred, extortion, envy, separation, enmity, strife, unforgivingness and cruelty" (Homily 17. 14). On the days of Lord's feasts "anger and sorrow do not leave the money-seeker" (Homily 17. 10).

The ailment of greed also engenders all sorts of underhand dealings, such as bribery and usury. Like fire, it engulfs people's conscience and soul "and at the time of prayer preserves the image of gain" (Homily 17. 4). The fierce lust for lucre penetrates man's soul and pollutes dreams, cares and a luring habit of spending money on luxuries, fine clothes and hazardous entertainments. Therefore, repent and distance your heart from gain. Rely upon the Lord and supplicate Him for the virtue of dispassionateness. O Lord, help us to serve Thee with even greater diligence than before.

Also sinning against God's Commandment are those who give in to superstitions. Because the sins of superstition *the name of God blasphemed among the Gentiles* (Rom. 2. 22). We are to blame for the fact that our faith has been denounced as ridiculous, pitiful and harmful. How can a believer be afraid of a cat running across his path, or take for an evil omen some special cry of a bird signalling nothing but a change of weather? How can the truth of what is being said be confirmed by a clock striking twelve? Or Monday be considered a bad day while Saturday is dedicated to the Angelic Heavenly Host? This day is bad for the salvation of the soul, for those who, consciously or unconsciously, submit their will to his influence. Just think of the various omens that people believe in? Stop giving credit to any of them, and if you did in the past, repent and vow unto the Lord that you will not indulge in superstitions of any kind any more.

They should also repent who practise sorcery, magic or fortune-telling. The Holy Church constantly admonishes us not to do any

These things. But some of us ever since childhood are used to think: "What harm can come from this children's play at fortune telling?" but we think so because we are not fully aware of what it means. The eternal undoer of man, the devil, tries to find some cunning approaches to man's soul to ruin him. The Church teaches that fortune-telling is impermissible because the evil is behind this seemingly innocent act and by association with him alienates man from God and deprives him of God's grace.

Those guilty of this kind of sins and pastimes should repent unto the Lord and promise never again act so thoughtlessly and superstitiously in your life.

We all commit sins of pride, arrogance, conceit and vanity at the time of prayer, especially in church. The cause of these sins lies in the lack of the fear of God. The Holy Scriptures say about God's saints that they *walked with God* (Gen. 5. 24; 6. 9; 24. 40). They were constantly aware of His goodness, His guiding hand and the all-seeing eye of His Divine Providence. Our forefathers expressed this by saying: "We all walk under God". The Prophet St. David said: *have set the Lord always before me: because he is at my right hand* (Ps. 16. 8). When one

is constantly mindful of God, the salvific fear of God—the beginning of wisdom (Ps. 111. 10), a fountain of life (Prov. 14. 27)—comes to stay in his soul. By the fear of the Lord men depart from evil, the wise tells us (Prov. 16. 6). It follows after humility (Prov. 22. 4) and tendeth to life (Prov. 19. 23). The fear of the Lord may become your treasure (Is. 33. 6). "Live alongside a man who has the fear of God and, having the fear of God, he will also teach you to fear the Lord", Abba Dorotheos tells us. The early Fathers exhorted men: "Remember the last things [that is death, judgement, hell and the Kingdom of Heaven—Auth.] and you will never sin." Fear and flee from bad company that corrupts and drives away from the soul the salvific fear of God. Forgive us, O Lord, for failing to acquire yet the salvific and indispensable for all fear of Thee! Help us, O Lord, to keep our heart in the fear of the Lord all the day long (Prov. 23. 17) and especially on the days of holy feasts, for thereby we render honour to the Lord's day.

Archpriest ANATOLIY PRAVDOLYUBOV
(† 1981)

(To be continued)

Svetilen of the Feast of the Protecting Veil
of the Mother of God

S. Trubachev

C. *mp*

A.

T.
B.

О Пресвята я Го - споже Де во Бого ро - ди це,

по крый нас чудес - ным Тво им о - мо фо - ром,

со храня я град и страну от вся - ка го зла ,

ви - де в церк ви

я - ко же Тя пре чуд - ный Андрей ви де во Вла херн стей церк ви

mf

мо ля - щу ю ся: и ны не нам, Го спо же ,

посли велику ю Тво ю ми лость .

Troparion to the Iberian Icon of the Mother of God

N. Viranovsky

T²
A.

От Свя_ты - я иконы Тво_е_я, о Влады_чище
 Бого_ро_ди_це, ис_це_ле_ни_я и цель_бы по_да_ют_ся
 о_биль_но с ве_ро_ю и лю_бо_ви_ю
 при_ходя_щим к Ней, та_ко_и мо_ю не_мо_дь по_се_ти
 и ду_шую мо_ю по_ми_луй, Бла_га_я, и те_ло
 ис_це_ли bla_го_da_tи_ю Тво_е_ю, Пре_чи_с_та_я.

BOOKS AND PUBLICATIONS

GEORGIAN CHURCH CALENDAR FOR 1986

With the blessing of His Holiness and Beatitude Iliya II, Catholicos-Patriarch of All Georgia, the 1986 Calendar of the Autocephalous Orthodox Church of Georgia has been brought out in Tbilisi in a book form. The booklet of 486 pages, including illustrations, has the size 14.5×21.5 cm. The cover is adorned with a gilt-printed image of St. George the Victorious, Patron Saint of Georgia, slaying the dragon.

The calendar opens with the picture of the Miraculous Iberian Icon of the Mother of God which is enshrined in the Iveron Monastery on Mount Athos founded by Georgian monks back in the 10th century. Then follows the New Year Message of His Holiness and Beatitude Catholicos-Patriarch Iliya II. It outlines in the form of patristic apologetics the Orthodox concept of time and eternity, of the spiritual meaning of existence and of the purpose and meaning of human life (pp. 3-12).

This is followed by a list of members of the Holy Synod of the Georgian Orthodox Church, including all the ruling hierarchs (p. 15) and a list of the Heads and Primates of the Autocephalous Orthodox Churches (pp. 16-17), the Autonomous Orthodox Churches (p. 17) and the non-Orthodox Christian Churches (p. 18). Indicated in the calendar proper (pp. 19-23) are the Church feasts and secular holidays and memorable ecclesiastical dates as well as the fasts and weeks without fasts, days of special commemoration of the dead and the feast days of the Georgian and ecumenical saints.

The Easter Table for 1986-2000 (p. 24) is followed by a Menologion (pp. 25-117), with the Apostle and Gospel lessons. Pages from 118 to 127 contain liturgical explanations (on the temple of God, the Sign of the Cross, divine services, the Divine Liturgy of St. John Chrysostom and St. Basil the Great, of the Presanctified Gifts and other liturgical information).

Then follow the prayers of the service to the Anchiskhati Icon of the Mother of God (pp. 128-137), the Life-Giving Pillar (pp. 138-148), St. David Garedzha (pp. 149-156) and the Akathistos to the Mother of God (pp. 157-162).

St. David Garedzha (from the Georgian "gare odzha", which means being a hermit) is one of the 13 holy ascetics, founding fathers of Georgian monasticism. Arriving in Georgia from Cappadocia (Asia Minor) at the start of the 6th century, he originally engaged in acts of faith on the slope of Mount Mtatsminda (Holy) in Tbilisi. Located on this spot to this day is the functioning Church of St. David ("Mama-Davidi"). Later on St. David founded

the famous cave monastery in Kakhetia named after him. Several of his disciples, of whom Lukian and Dodo are the most famous, settled in the surrounding areas and founded several more cloisters. In the 12th century the original monastery grew into a spiritual and cultural educational center of Eastern Georgia. In the subsequent years the Lavra, as it came to be called, suffered from inroads of Mongol and Turkish-Persian invaders. In 1616, the warrior of Shah Abbas I murdered in a single night a total of 6,000 of its monks... The ruins of the Lavra have now been turned into a museum at which lecture courses are conducted on national culture (see: I. Kvividze. *Davidgadzha*. Tbilisi, 1981). The feast days of St. David Garedzha are May 7 and the first Thursday after the Feast of the Ascension of Our Lord.

The *Lives* of and Akathistoi to St. George the Victorious (pp. 167-172, pp. 173-182), and also of St. Nicholas the Miracle Worker (pp. 183-187, pp. 188-199) are preceded by the exhortations delivered by His Holiness and Beatitude Iliya II on these saints' feast days (pp. 163-164, pp. 165-166). In Georgia, as in Russia, St. George the Victorious, the Great Martyr has been specially venerated since ancient times. The Georgian Church traditionally believes that St. George was related to St. Nina, Equal to the Apostles, the Enlightener of Georgia; he also came from Cappadocia according to the studies conducted by Prof. D. Chubinov and A. S. Khakhanov, the indigenous population of the province of Cappadocia belonged to the Kartvelian (Georgian) tribe (see D. I. Chubinov. *Ethnographical Survey of the Population of Ancient and Present-Day Cappadocia* (in Russ.), Tiflis, 1877; A. S. Khakhanov. *Source References on the Introduction of Christianity in Georgia* (in Russ.), Moscow, 1893).

The calendar ends with the text of a remarkable patristic literary monument *Ladder of Paradise* of St. John Climacus (†cir. 649), Abbot of Sinai.

This patristic work is well known to the Russian reader from the *Philokalia* (Vol. 2), and numerous publications, including those of the Kozelsk Optina Wilderness of the Presentation of the Blessed Virgin in the Temple. The calendar contains a complete translation of all the 30 chapters of *Ladder of Paradise*, explaining the degrees of ascent to spiritual perfection (pp. 200-482).

The calendar is provided with brief résumé in Georgian, Russian and English on pp. 483-485.

V. NIKITIN

CHURCHES OF THE PROTECTING VEIL OF THE MOTHER OF GOD



Church in Cherkizovo-Dachnoe
(Moscow Diocese)



Church in the village
of Pokrovskoe-Rubtsovo
(Moscow Diocese)



Church in the village of Stary Pokrov
(Moscow Diocese)



Church in the village of Olkhovka
(Tambov Diocese)

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